THE
Penitent Bandito:
Or the
HISTORY
Of the
Converſion & Death
of the moſt Illuſtrious Lord
Signor Troilo Sauelli,
a Baron of *Rome*.

The ſecond Edition more correct.

By Sir *T. M.* Knight.

Matth. 20. 16.
Sic erunt noviſſimi primi.

MDCLXIII.

MVSEVM
BRITAN
NICVM

THE PREFACE.

THE *History* following has been translated into divers languages, though not at all into ours, nor yet so carefully, into others, out of the true Original *Italian*, as I could have wished. The differences between the Copies,

which walk up and down the world, are not great; ſaving that when there is queſtion of truth; and that, concerning a noble ſubject; and the ſame, accompanied with variety of natural, and lively circumſtances, I cannot find in my heart, to let any difference go for ſmal. I have therefore, at once, taken both pains, and pleaſure, to draw ſtore of Copies into my hand, and it has not been without ſucceſſe. For, if I have not laid hold upon the very *Original*, which was written by the Relator himſelf; I dare ſay, I am grown very neer it, and that it is preciſely true. And this *Elogium* I will be bold to give the Diſcourſe

we

we have in hand that it has been read in several Countries with extream avidity. Nay, perhaps there has not issued, in many of these last Ages, any one historical *Relation* of a particular accident, the consideration whereof, has more often been attended by tears, then this.

The birth, person, and parts of this Noble Man.

The Person whom it concerns was a *Baron* of *Rome*, *Sig. Troilo Sauelli*, a branch, sprung up from a root of as noble blood, as a most certain extraction from the ancient *Romans*, could tell how to make it. His person, and the parts of his generous mind, are best described in the *History* it self, so that, I will not here, by putting you

to paynes, prevent the pleasure which there you wil have to overtake them. The cause for which he suffered, is not specified there at all; because his ghostly Father was the penner of this Narration; and it became not him, who was the others Judge *in foro Conscientiæ*, to become his Accuser, *in foro Curiæ*. For, though his crimes were extant then, and are so still upon *Record*; and that the Penitent did besides (for his own greater confusion, and the exaltation of the invincible Patience, and Mercy of Almighty God) give his Ghostly Father expres leave, to declare his sins to the whole world; the Father yet, would by no means ac-

ccept of that liberty; but ſpeaking onely, in general words, of ſin at large; he (c) buries the particulars in profound ſilence, and under the ſeal of *Confeſſion*, for reverence of that holy *Sacrament*, which muſt never upon any termes be defaced.

(c) The inviolable ſeal of the Sacrament of Confeſſion; and how tender a good Ghoſtly Father, is, and ought to be.

But I, who am free, will not conſent to have my hands tied up; but think it fit to let you know, that though his years were few, his crimes were great; and many; as ſtill appears upon the *Record* of his *Proceſs*. And between the ſixteenth, and eighteenth years of his age, (till the former of which times, his vigilant, and holy Mother, was able

to

to keep him in the discipline of piety, and vertue) he sprouted out into great exorbitances; and, in the Company, and at the head of the (d) *Banditi*, he committed both Rapes and Murthers with a most tempestuous and transported mind. *Omnis inimica amicitia, seditiosamentis investigabilis.* He did too early cast himself into the hands of flatterers, and wicked followers; and they made the way of sin so smooth to him, that he could not hold from sliding through it. Nor was his tender youth so innocent, or his education so excellent but that the moath, and canker of lewd company, did soon corrode it.

(d) These are men who for murthers, and other extream insolencies use to be banished and proscribed. They were wont in *Italy*, to go in great troops up and down, and to infest the passages.

Yet

Yet even herein was not his misery so great, as the (f) mercy of God, upon this occasion was infinite. His crimes were not known, but by such alone, as would not easily adventure to draw upon themselves, the displeasure of so great a House as his, by detecting them. The manner only of his life, in respect of excesse, and riot, was such, in the exterior, as wounded his noble and tender Mother to the very soul. The passages and proceedings whereof, are delivered in the *History* it self, with so great tenderness, in the person of her son, as strikes the heart of him that reads the words. I will not therefore touch that flowre,

(f) It is proper to God alone, to draw good out of evil.

flowre, for fear of striking off the dew, every drop whereof is a pearl. One circumstance only, which is not mentioned there, I will here express, because it will not fail to serve, towards the increase of compassion, in all their mindes, who read this story.

(g) A circumstance of great importance, towards the moving of compassion.

You (g) shall therefore understand, that when the Mother had used all other posible endeavors, both divine and humane, for the reduction, and reformation of her son, and all in vain (for ought she was able to perceive) she caused him, for some offences (which yet, were far from being Capital) to be committed to Castle (k) *S. Angelo*, in hope

(k) This is the chief prison in Rome, as the Tower in London.

that

that such a disgrace, with the help of time, would make him return into himself. To this course she was the more encourag'd, and in this hope the more confirmd because by this restraint, he might be cut off from that ill company, which was the very pest and poison of his soul. But see, and wonder at Gods providence.

He (i) was no sooner in prison, but the fire of eager opposition brake forth of their hearts; whom, by his other more enormous insolencies, he had offended; for till then, it had been smother'd under the ashes of that respect, and reverence, which they carryed towards the Dignity, and

(i) Any little entrance into Publick disgrace carries danger with it.

No-

Nobility of his Houſe. But now *publick Juſtice* taking notice of his exceſſes, and *Pope Clement* the eight, in the beginning of his *Pontificate*, being deſirous to ſhew a ſtrong example, of what impartial *Juſtice* the world was to expect at his hands; (eſpecially in repreſſing and extinguiſhing that damnd crue of *Banditi*, who were ſo pernitious to the ſtate of *Italy*, and of whom this young Lord was grown a leader) did ſuffer the Law to paſs on his perſon (for his Eſtate was not confiſcated, but went to his heirs, in blood). Being even yet therein, more *juſt* than *Clement*; though perhaps he would have been more *Clement* in par-

pardoning than *juſt* in puniſhing, if he could, by way of anticipation, have ſeen the beauty and bravery of that noble ſpirit, which deſerved to live as long as a world can do, as a pattern of a mind moſt rarely compounded, between perfect Chriſtian piety, & undanted incomparable magnanimity.

But whilſt the (k) Mother and Son are both reſting now in peace and glory, as we may piouſly believe, I know not how, in this particular, to be ſilent, concerning the powerful, and

(k) This Lady died in the year 1611. and was buried on the 21. of Octob. in the Theatines Church at St. *Andrea della valle*; where ſhe erected ten Maſſes to be ſaid every day, for ever. She was of the houſe of the Dukes of *Ceſi*, and Siſter to the Marqueſs of *Riano*: Her name was *la Signora Plaminia*.

wiſe, and infinitely good (l) providence of Almighty God, towards both theſe ſervants of his. For, by the way of the (m) *Croſs*, he brought the ſon, in a few moments of time, to have a Soul in ſtate of great perfection; and he gave him, in the laſt hours of his life, that moſt happy kind of *Purgatory*, wherein he might not onely ſuffer, in ſatisfaction of the divine *Juſtice*, but paſs on by *merits*, (all grounded upon the mercy of *Jeſus* Chriſt our (n) Lord (as all merits are) towards inſtant, and eternal felicity.

And this he did, by as contrary means, as in the *Goſpel* he cured a certain *Blind man*, by (o) *caſting dirt upon*

(l) The providence of God, deſerves to be deeply pondered, in this particular.

(m) The Croſs is the high way to heaven.

(n) No action of man is meritorious, but by the merits and firſt mercy of Jeſus Chriſt.

(o) The omnipotency of God, is not tied to means, but works his will, how he pleaſes.

upon his eyes. For here he uſed the moſt indulgent tender care of the Mother; who loved that Son, as her own ſoul, towards the bringing that about, which was indeed, to make him happy in the end; but in the mean time, was the occaſion of his ſuddain, and reproachful death, whereby her very heart was to be broken. Taking him, ſo from her ſight, that thereby ſhe might enjoy a glorious ſight of him for ever; and depriving her of all human comforts (wch (for as much as concerned her) were abridged, & locked up in him alone) that ſo ſhe might, with contempt of the world, ſend her whole heart up to heaven, whither

now her treaſure was gone before; and ſo be rewarded, for that tender and entire care, which ſhe had taken, for his pious education.

It matters not much, what the blind, and dull world conceives, which placing Faith in fancy, and religious reaſon in the treacherous ſenſe of fleſh & blood, thinks all that to be miſery, which carries the face of pain, or ſhame, or any difficulty; and that true happineſs conſiſts in rowing for a while in ſome boat (q) of muſick, down the tide; though it carry them ſoon after, where they are either to be ſplit upon rocks, or ſwallowed up by quick-ſands. Whereas God knows (yea

(q) A fit emblem to ſhew the vanity of worldly pleaſure.

(yea and men, who have his grace, are not ignorant) that a courſe of felicity not interrupted, or check'd by contrary winds, is a kind of fortune (for as much as concerns the next life) which in this deſerves rather pity, then envy; and that, ever ſince the death of Jeſus Chriſt our Lord, the way of the *Croſſe*, is [r] not only the more ſafe, but even the more honourable; and that the pleaſures, and paſtimes of this life, are but a kind of butterfly for boys to play with, and the greateſt earthly felicity that ever was enjoy'd by man, if it died not as ſoon as it was born (which yet is the ordinary caſe of (s) worldly pleaſure)

[r] The Croſſe of Chriſt has made miſery to become happy.

(s) Worldly pleaſure ſpeaks fair but it lies.

ſure at leaſt, if it lived till it could learn to ſpeak, it told as many lies, as it uttered words; and charm'd them firſt, whom quickly after, it might lead towards a precipice.

How deſolate, would a worldling think, the caſe of *Signor Troylo Savelli* was, in that night when he received the news of his ſo-inſtantly-approaching, contumelious death? And of that dear Mother of his, when ſhe heard the blow was given, which parted that head from thoſe ſhoulders? And (t) yet with all, is it both well known, that the Mothers loſs of ſuch a ſon, did caſt her much more cloſe upon an union and ſole de-

(t) Affliction, made the Mother, and the Son, ſeem miſerable, and be happy.

dependence, for all her comfort, upon Almighty God, (wherein all the happineſs, we can have in this life conſiſts) and it is morally certain, that the abundant grace of Contrition, and Charitie, which God infuſed into the heart of the *Son*, even by the occaſion of his very ſins (ſo vaſtly and infinitely good is God) did put him inſtantly, after his death, into a ſtate ſo bleſſed, as that the *Pope* himſelf, under whom he died, & thoſe *Princes* among whom he lived, and all the *Monarchs* of the whole world, may be accounted miſerable, according to their preſent ſtate, in reſpect of him. Our dear Lord *Jeſus*, be

eternally praiſed (and not onely by us, who know not how to do it well, but by all his holy Angels & Saints) for his own infinite goodneſs; ſince he vouchſafes to (*u*) place the point of his honour, in ſhewing mercies, and working wonders upon men, ſo inſtantly, ſo ſweetly, ſo powerfully, and ſo like a God. And for having ſuffered, in his own ſacred ſoul, & body, ſuch deſolations, and torments, as obtained, at the hands of the eternal Father, not only the remiſſion of our ſins, (if we will ſerve our ſelves of the *Sacraments*, and other remedies, he has left in the boſom of his holy *Catholick Church*) but the adorning alſo of our

(*u*) He could eaſily honour himſelf otherwiſe, without any benefit to us, if he were ſo pleaſed.

our Souls with the inherent gifts, and graces of the holy Ghoſt. And yet further, for that he has known, how to make our very ſins, and grievous crimes themſelves, the means, ſometimes, whereby we obtain greater graces, then (x) we ſhould have done, if we had not committed thoſe very ſins. Let the whole world therefore adore thee, O Lord, and ſing praiſes to thee; and let all the powers of all ſouls cry out, and ſay with that holy King, and Prophet *David, O Lord who is like to thee?*

(x) This indeed is a mercy, which may well become the greatneſs of our God.

A great example, and proof of this power of God, and of the divinity of Chriſt our Lord, and the un-

need of a great proportion of ſtupidity, to make him think, that, ſince God himſelf vouchſafed to be at the command of thoſe baſe and impure wretches, who took off his cloaths, and required him to ſubmit himſelf to thoſe ſcourges, thoſe thorns, thoſe nailes, thoſe blaſphemies, for our ſakes, and ſins; yet, on the other ſide, this (*b*) man, this proud rebellious worm, this crum of duſt, this drop of filth might keep, forſooth, a kind of State, and ſhould not rather ſubmit himſelf (in imitation of the humility of Chriſt our Lord) not only to ſuperiours, but to equals, and even inferiours alſo, and in fine to all

(*b*) An ugly and abominable preſumption.

c the

(c) the world when just occasion should be offer'd.

The soul of this noble man, was so well softned, and sweetned by the unction of the Holy Ghost; as that neither the greatnesse of his Nobility, nor the ardor of his youth, nor the natural boyling courage of his heart, nor the fresh memory of his prosperity, nor the unexpected arrival of his misery, could make (d) him once repine, or keep him from instantly abasing himself. But falling deeply upon the consideration of his sins; and weighing duly how ful of demerit he was, in the sight of God; and knowing exactly, that nothing is so truly ignoble, as a Soul which has forfeited his grace; and that

c This is the advice of S. Peter *Subditi estote omni creaturæ.*

d A heart truely touched by Gods holy spirit, wil overcome strange difficulties.

rich, or *poor*, is little to the purpoſe; but (*e*) that the thing which imports, is to be, or not to be, the ſervant, or ſon of God; it is not ſtrange, to ſee him caſt himſelf at the feet of common ſoldiers, and ſtretch out his hands, with ſuch meekneſſe, at the will of the meaneſt Jaylors, for the love of our Lord, to ſignifie thereby the deteſtation wherein he had himſelf, for having ſo preſumptuouſly offended that *Eternal Majeſty*, which by all the Angels is adored.

e wherin eternal, true Nobility conſiſts.

From (*f*) hence alſo did it proceed, that he ſo frequently confeſſed himſelf, in that laſt night of his life; and could never think he had ſufficiently deplored his errors, and deteſted the diſcorrelpondence, and

f The reaſons why he was ſo frequent in confeſſing his ſins.

and ingratitude, wherewith he had anſwered the unſpeakable benefits of Almighty God. Wherein if any man ſhould think he uſed exceſſe, it will be much more lawful for me to doubt, that himſelf, either has a mean conceit of the *Infinite Majeſtie* which is offended, or an ignorant apprehenſion of the deformity of all ſin which is committed; or a proud, and paltry miſtaking of the *Nothing* which man was, till he was created; and the worſe then *Nothing*, which afterward he grew, by ſinning. For *(g)* he that ponders theſe particulars, as he ought, and knowes, that the offences into which he falls are

(g) If you weigh theſe things well, you will change your wondring at him, into wondring at your ſelf.

innumerable; and that the leaſt of them, which is committed againſt an *Infinite Majeſty*, in reſpect of the object, is alſo infinite; and that, as no one good deed ſhall be unrewarded, by the rich Mercy of God, in Chriſt our Lord; ſo no one tranſgreſſion ſhall be left unpuniſhed, by his exquiſite Juſtice, will eaſily beleeve that in the ſpace of a night, it is hard for one to be too curious, and too careful, in ſetting ſtraight the account of his whole life, under the piercing eye of Almighty God. But this *Baron* did, even by moments, in that ſhort time which was left, by the goodneſſe of God, acquire

quire new (*h*) light, and gain new love of our Lord, and new contempt, and deteſtation of himſelf; and, in the ſtrength thereof, found ſome actions to confeſs, which he had not conceived to be ſins before; and others, which he had confeſſed, he had done it with a ſorrow, far inferiour to that he then felt.

h Great light of God is wont to breed great love of him, & great ſorrow, for having ſo ſhamefully offended him.

For, abſtracting from the conſideration which he had of his ſins, againſt God (in reſpect whereof, no ſoul is ſufficiently able to quake, and tremble under him) I truſt there is not a Readers eye in the world ſo dim, as not to diſcern his undaunted heart. And (*i*) that, no thought of death, had any power, to take the leaſt clarity from his un-

i The undaunted courage of this Baron.

derſtanding; the leaſt preſence from his memory; the leaſt agility from his wit; the leaſt order from his ſpeech; or ſo much as the leaſt *puntillio* from the civil reſpects and complements, which are uſed among perſons of his Nation, and Condition. Nor yet, on the other ſide, ſhall any man have reaſon to think, that the punctuality, which (throughout the proceſſe of this *Relation*) he ſhall find to have been obſerved by the *Baron*, in this laſt (*k*) kind of courteſie, did proceed from the leaſt affectation of it. Perhaps, if we look neer home, we may find ſome example to have been given of this, not long ago; but in the preſent caſe, no ſuſpition of it can be entertain'd; both

k This curteſie and complement was not affected, but free and natural.

both for many other reaſons, which will occur to him that reads the *Relation*; and becauſe (as I ſayd before) theſe exact tearms of Honor, and other reſpects to the company, then preſent, are as it were natural to men of his country, and quality, and there would coſt them more pains to omit (unleſs their minds were put into diſorder, by ſome paſſion) then it would coſt others, to obſerve where they were not ſo natural, as being learnt by induſtry, and Art. But yet, that in ſo ſad a caſe, this man, would, for good manners, forbear to ſet up his legs, or not ſo much, as ſtretch himſelf in the ſight of others, though his body did much incline him to it (according to that mention

which

which the *Relation* makes thereof) may well go for a great argument in him, of civility, of modeſty, and of magnanimity.

And this is that which I thought fit to repreſent to you by way of *Preface* to this *Story*. You will find the traces and foot-ſteps of putting men to death, and the proceedings againſt (*l*) Delinquents, to be very different, from that of our Country, both in relation to the body, and the ſoul. I take not upon me, to ſay which are better, & which are worſe. With us, the *Proceſſe* of criminal perſons, is ever made, in the face of the world; but they are not ſufferd to have any Advocates who may defend their cauſes. In moſt other Coun-

l The ſeveral manners of treating Delinquents in ſeveral Countrys

Countrys, the Delinquents are permitted to have Advocates but the *Proceſſe* is made, though in publique Court, yet only in preſence of the Iudges and ſome few Advocates, and Officers. With us, the Delinquents are ſuffer'd to live ſom dayes after their condemnation; which certainly is meant in compaſſion to them; in other parts, after they are judged to dy, and that it is ſo declared, they think they do men a greater curteſy, in putting them quickly out of pain. With us, there is no difference in the manner of death, between a Clown, and the beſt Gentleman of the Kingdom, under the degree of a *Baron*, unleſſe it be, in ſome very rare caſe, by moſt par-

particular favour of his *Majesty*, but in all other places, that I have seen, all Gentlemen are beheaded, to distinguish them from such as are ignoble. With us, no indignity is ever done to a *Noble man* of (*m*) *Title*, by binding his hands, or arms, or the like; and that custom I commend, as full of Honour; but in many other places, they bear no such respect; in regard of the experience which they have found, and the fear, which still they are in, of insolencies.

(*m*) such as Barons are, and all above them.

But for as much, as concernes the comfort of criminals, in the preparation of their souls, towards the death of their bodyes, I cannot but note it, as a point of charity,

rity, and piety moſt (*n*) remarkable, that in very many of the good Towns of *Italy* and *Spayn*, there are certain *Companies* or *Confraternities*, of Gentlemen, well born and bred; who put this obligation of duty upon themſelves, to viſit the priſons, eſpecially in the night precedent to any execution. And, together with Religious perſons, and Ghoſtly Fathers, they watch, and pray, and exhort, and comfort the pooreſt criminals of the Country, with the ſame induſtry, and charity, which is here afforded to this Noble man; And they all accompany them, to their death, and ſomtimes, diſcharge their dying hearts of care, either by undertaking to pay ſom of their

n It is the greateſt charity, to help men to dye well.

their debts, or by assisting the poor wife, and children, which are left behind; or by obliging themselves to get (o) *Masses* celebrated for their souls. And in conformity of these good endeavours, we see men dy in those parts, with another manner of disposition towards God, than usually they have with us; Where it is a lamentable thing, to see many of so prophane stupidity, that, after lives most lewdly led, they go either drunk, or dancing to the Gallowes. As if, they were but to die in a Play; or as if, after this life, there were no immortality of the Soul; or else, at least, no account to be rendred; I say not of idle words (which yet must be done)

(o) S. *Monica* upon the point of her death, desired St. *Austin* her Son to pray for her soul at the Altar, when she should be dead: & so he did. *Vid. Conf. l. 9. cap. 11. & 13.*

done, but of moſt wicked deeds, whereof many of them are guilty.

The example we have here in hand, will yield, all the Readers of it in general, a good leſſon of Humilitie, Patience, Curteſie, Magnanimitie, Obedience, and Charitie. And (*p*) it may ſerve for an inſtruction, not only to ſuch as die, by the hand of humane Juſtice; but to all thoſe alſo, who are to die by the hand of God, as we all ſhall be ſure enough to do. That ſo, we may the better take heed of ſin, which is to be ſo bitterly bewailed; and the more deeply we are fal'n into it, the more inſtantly we muſt implore the mercy and goodneſs of Almighty God; and

p All ſorts of people may profit, by the good leſſons here deliver'd.

diſpoſe our ſelvs to the doing of Penance; that ſo, by his favour, we may ſecure our ſouls from the danger of being plung'd into that lake of eternal pain. This leſſon I ſay, may reach to al Readers in general. But particular Readers may take out particular leſſons for themſelvs. The *Mother* wil admoniſh Mothers to be inceſſantly careful for their Children; the *Son* will conjure children from being inſolent, or diſobedient towards their Parents; and the (*q*) *Confortatori* will exhort all men to ſhew charity to their diſtreſſed neighbors. And I beſeech our *Lord Jeſus*, to grant ſuch graces both to them and me, as his divine Majeſty knowes to be moſt needful for us.

(*q*) These are they who comfort the Delinquents in their death.

T. M. THE

THE HISTORY OF THE CONVERSION and DEATH Of the Most ILLUSTRIOUS LORD SIGNOR *TROILO SAVELLI,*

Who was beheaded in *Rome*, in the Caſtle *Sant Angelo*, on the 18. of *April*, 1592.

THE Writing the lives or deaths of others, if they be full of extraordinary accidents, does uſually make the Readers wonder; if they be dolorous they cauſe compaſſion; if proſperous, men grow

thereby into a desire; if adverse, into a fear. But this death, which now I am about to deliver, does so imbrace the accidents of all these kinds; that whoever shall read it, as he ought, will (*a*) easily perceive his mind to be filled at once, with all those affections. And though, what I write, be, in fine, no more then a meer *Relation* of a Noble mans death, yet perhaps it may serve for a guide and example of men, through the whole course of their lives,

a The power which this discourse, will have over many affections, all at once.

I will nakedly therefore, declare the progresse, and period of this accident, as, in the night when it hapned, I went observing it pace by pace, to the comfort of mine own Soul. For (*b*) here, all affectation, and ornament of speech, would but prophane the majesty of the thing; and no endeavor or strife of wit, would ever arrive to the expression of it. I will direct it only to those; who, if perhaps they have not personal and

b This *Relation* is purposely written in a natural, and plain manner.

and proper experience, of the admirable effects of Gods grace; at leaſt they will either have believed them of others, or read of them in good books, or heard them often delivered by Preachers. For, as to ſuch, who are meer ſtrangers thereunto, theſe things will ſeem incredible. Though even by ſuch, they may yet be thought the more probable, when at length they ſhall underſtand, that at the inſtance of his excellent Mother, one of the Fathers (*c*) of the *Chieſa nova*, had, with moſt diligent, and devout charitie, exerciſed *his* life, for the ſpace of a month, in ſpiritual things, whoſe converſion and death I have undertaken to deſcribe; and whatſoever effect it may have, more or leſſe, I will be ſure to write it for the benefit of ſouls, and upon no other motive.

c Theſe are the good Prieſts of the Oratory, inſtituted by that great ſervant of God, *B. Philip Nerius.*

It was then, upon the 17. of *April* at (*d*) four hours of the night,

d This might be about eleven of the clock at night, after our account.

night, of that Friday, when the news was brought to the Lord *Troilo Savelli* of his death, by an inferior Officer; Who coming to that chamber, where the Noble man was at his reſt, ſayd to him in this manner: 'Your Lord-'ſhip may be pleaſed to riſe and 'apparel your ſelf. Whereunto he anſwer'd: *This indeed is an hour, which has a little of the unſeaſonable; but yet whither wilt thou conduct me?* The fellow told him, *That place was to be made ready for new Priſoners*; ſo deviſing this excuſe, that he might not fright him all at once. *I beleeve* (ſaies the young Lord) *what thou haſt told me; but I confeſſe, thou madeſt me half afraid*; and then, ſitting up in his bed, he ſaid, *Let us apparel our ſelf, in the name of God.*

Having begun to put on his cloaths, as he was deſcending from his bed, *Give mee leave*, ſaith he, *for ſo long, as that I may be*

be ready. And ſo, caſting an earneſt countenance towards a little Picture of our *B. Lday*, with *Chriſt* in her arms (which there he had of purpoſe) he recommended himſelf in great earneſt to the mercy of *Jeſus* and interceſſion of his Mother, as afterward he related to me. And the ſame night (ſome hour before the arrival of this news) he had raiſed himſelf out of his bed; and (kneeling down before that (e) Picture) he ſayd, with abundant tears, *O bleſſed and glorious Virgin, O that I might dy, if dy I muſt, with this very diſpoſition, which now I find in my heart.* He told me, that the ſame night, when firſt he went to bed, he did, in a manner, aſſure himſelf his life would be ſaved; but that yet, more ſuddainly then he ever uſed, he roſe up, and could not hold from diſcharging his heart towards his dear Redeemer and the *Bleſſed Virgin*. This was an ordinary uſe of

e He prayed before the Picture, but hee prayed to the B. Virgin to pray for him; and hee thought it no ill way to go by the Mother to the Son, as the Fathers, & Saints of Gods Church had done before him.

of his, as afterward those soul-diers, under whose custody he was, related to me; for they often feigning not to see him, did many times perceave, that by stealth he cast himself, upon his knees.

As soon as he was apparail'd, the Officer returning, and doubting, lest (by reason of his fresh youth, being encountred with such a terrible, and suddain accident) he might, through a kind of despairfull rage, either do hurt to himselfe, or others, would needs, upon a suddain, cast the manicles upon his hands; but gently stretching them out; *My friend*, (f) saith he, *behold, I am here ready to obey thy will, and the will of all the world, since the will of God is such.* Having manicled him, they lead him towards the Chappel; when, at the issue out of his chamber, he blessed (h) himself, the best he could with the sign of the holy Crosse, with

f his early, and humble resignation.

b He armed himself with the sign of the holy Crosse. *Ad omnem actum, ad omnem incessum manus pingit Crucem: Hier. epist. ad Eustoch. 22. cap. 16.*

with both his hands; and casting up his eyes to Heaven, he profoundly sighed. For, seeing perhaps, that there were more people, then might be needful for the changing of his Lodging, *This*, saith he, *is another manner of businesse, then to change me only, from one place to another; but by the grace of God, I am ready for all.*

Thus, silently going down to the Chappel, he was met by the (*i*) *Governor*, and the *Proveditore*, and by three others of them, who are called *Confortatori della misericordia*, in a fashion, very suitable to the occasion. Then one of them said to him in this manner: 'My Lord, the hour which 'God has prefix'd for you, is even 'run out; render your self into his 'merciful hands. And he, without being troubled, otherwise, then by fetching a sigh, (which yet was both soft and short) did answer thus; *Let God be blessed; behold I render my self to him; and*

(*i*) There are *Congregations* of Gentlemen in Rome (as there are also in other great Cities of Italy and Spain) who imploy themselvs for the helping condemned men, to dy wel. The *Governor* & *Proveditore* are chief officers of these Congregations.

and dispose you of me. And so those good and charitable Brothers of that *Congregation*, with some Fathers of the *Society of Jesus*, casting themselves round about him, and endeavouring to sweeten the bitterness of that news, by discreet and decent means, did comfort him the best they could. He yielded to all, and did even prevent them; and then, knocking his breast, and bowing down his head, and kissing the *Crucifix*, he demanded pardon, and like gentle wax, suffer'd himself to be manag'd by them all.

One of those *Confortatori*, did, before all other things, put him in mind of making his *Confession*. Upon the very first naming whereof (recollecting himself) he said, *And* (*k*) *where is the Confessor?* And they shewing him a Priest of their Company, with his *Albe* (*l*) upon his back, and his *Stole* about his neck, (that afterward he

k The first thing he did, was to confess himself.

l These are some of the sacerdotal vestments which are used in celebrating Divine Service.

he might ſay Maſſe, in the proper time) the firſt thing he did, was to be confeſſed; and we all went out, to leave the place free to them.

He being confeſſed, and we return'd, we began to diſpoſe him towards a good end, by divers ſpiritual exerciſes, fit for that purpoſe. And after many had ſpoken, I alſo began thus to ſay; 'Signor 'Troilo, This is that paſſage, 'which whoever does once make 'well, acquires eternal felicitie; 'and if once it be ill made, it 'draws after it everlaſting miſery. 'It now imports your Lordſhip 'to make it well, that you may 'eſcape that eternity of torment. 'This paſſage is narrow, uneven, 'hard, and full of ſtones, and 'thorns; all the world ſees it, 'and your Lordſhip finds it by 'experience; but (*m*) behold 'ſweet *Jeſus*, who, by his good-'neſſe, will even it all. Caſt 'your ſelf, my Lord, upon him; 'and

m Our Lord Jeſus, doth even the uneven way of death.

"and then you, will be able to
"ſay with courage, *Omnia (n) poſ-*
ſum, in eo qui me comfortat.

n I can do all things in him that comforts me.

He anſwerd thus, with a cheerful, and even ſmiling countenance, *Omnia poſſum in eo qui me comfortat. By the mercy of my deer* Jeſus, *I know the neceſſity of making this paſſage well; I acknowledge his providence over me, and to his providence I add, that of his love. For as much as with extraordinary love it is, that he has brought me hither. I ſee it, I confeſſe it. And how often, dear Father, have I been, as I may ſay, in the very jaws of death; which, if at that time it had ſeized me, infallibly this ſoul, and body of mine had periſhed. Behold (o) the cunning of my Chriſt to ſave me, he has made choyce of this way.* And then bowing, and baring his head, and, with great life of ſpirit, raiſing himſelf from his chair, he further added; *I accept of this election which God has made*; and then caſting himſelf

o He acknowledges, and accepts of Gods providence, with great alacrity.

ſelf upon his knees, before the *Alter, Nay I thank thee* (ſays he) *O my good Father, for thy ſo faithful, and loving care of me; who have not only been a wandring, but a contumacious Son of thyne. To thee it belongs, to ſmooth and even the ruggodneſs of this way; ſince thou haſt been pleaſed to addreſſe me by it.*

And ſo, bowing his face even almoſt down to the ground, he remayn'd a while, in mental Prayer.

Being therefore wiſhed to ſit down, he was ſcarce ſetled in that poſture, when turning towatds me, he ſayd thus, in mine ear: *You, whom, through my good fortune, I have heere, to help me, in this ſo weighty and high affayr, in the place of God do you command mee. I* (p) *give my ſelf, as bound into your hands. The Prince has diſpoſed of my body; do you as much with my ſoul.* I ſayd therefore to him: I firſt deſire, my Lord, that you make the *proteſtation* (q) which is wont to be

(p) He gives himſelf away to his Ghoſtly Father.

(q) This is a declaration of his faith with an entier ſubmiſſion to the good will of God.

delivered by ſuch as are going to God. Which being publikly pronounced by him, with great ſence and ſpirit, (he taking up and repeating my words) I adviſed him further thus: You ſhall 'now make all thoſe acts of Con- 'trition, which I ſhall call to 'your mind; having the eyes 'thereof, firſt bent upon God, 'being offended, as a *Creator*, 'as a *Preſerver*, as a *Juſtifier*, and 'as a *Glorifier*. Next, upon you 'ſelf, who have offended him; 'being his creature, his houſe- 'hould ſervant, his Chriſtian 'ſlave; and one ſo deeply obliged, by this benefits. Thirdly, upon 'the offences themſelves which 'you have committed; and be 'ſory at your hart, for having 'committed them; and (r) if not 'in particular for them all, at 'leaſt for the (s) moſt greivous 'of them, which ſhall repreſent 'themſelves to your memory. 'Fourthly, upon the good you have

(r) For who can ever call to mind all his particuler ſins

(s) He had already confeſſed his ſinns; and now he is but exhorted to renew his ſorrow for them.

'have omitted; and the time you 'have loſt; and the yeares you 'have miſpent. Fifthly, upon the 'ſcandal you have given. And if 'any thing more be to be done, 'if (*t*) to make reſtitution, either 'of fame, or goods; if to pardon 'others, or to ask pardon your 'ſelf; reſtore and pardon, and 'ask pardon. If to perfotm any 'vows, or fulfil any promiſes; 'perform and fulfil them. Or fi- 'nally, if you leave any debts, or 'if you will make any ſignification 'of your repentance, and pious 'end, you are now to put your 'hand to work.

(*t*) We cannot be ſaved unleſſe firſt we make reſtitution, aswell of fame, as of goods, if it lye in our power.

To theſe things he offered himſelf moſt readily, and did execute them all with ſo great devotion, that every one now began to change his ſtile in ſpeaking to him; For finding, that whereas before they thought they ſhould have to do but with a young man, or rather a youth, and weakling, (*u*) they were now to treat with a

(*u*) He infinitely overcame their expectation.

manly, generous, and ripe Christian, far superior to that, which might peradventure have been expected of him; One of the *Confortatori* began, with great discretion, to discourse upon the horror of Death, which our most sweet *Christ Jesus* did, by his agony, dispossesse of bitternesse. 'Confi e, saith he, and cast your 'thoughts upon him, and say, *Pone* (x) *me Domine juxta te, & 'cujusvis manus pugnet contra me.* 'And if now you find any bitter 'taste in death, during this short 'night, as without fail you will, say, (y) *Pater mi, non sicut ego 'volo, sed sicut tu, fiat voluntas 'tua.*

(x) Place me, O Lord, near thee, and let the hand of any other fight against me.

(y) O my Father, not as I will, but as thou wilt, thy will be done.

The contrite Lord made answer thus, *The wickednesse of my life frights me, more, than the bitternesse of my death. Oh how wretchedly have I spent these eighteen yeares? How ill have I understood my Saviour? How ungrateful have I been for his noble favors?*

How

How rebelliouſly have I lived againſt his laws? And how have I run like a wild, unbridled horſe, in theſe later years of mine, without any manner of reſtraint, whereſoever the preſent occaſions, or converſations, or (z) *rather (for I have ſaid ill) whereſoever mine own paſſions, and blind affections had a mind to plunge me? It is I, and none but I, who did precipitate my ſelf; and yet you bid me fix my thoughts, and hopes upon God; and ſay,* Pone me, Domine, juxta te, & cujuſvis manus pugnet contra me, fiat voluntas tua.

(z) The ſinner, is only to blame himſelf for having ſinned.

Upon this, another of the *Confortatori* proceeded thus: 'It 'is an act of magnanimity, not to 'fear the angry face of death; 'and of humility, to acknowledg 'our offences; but of confidence 'to hope for pardon, as your 'Lordſhip doth; who well may 'ſay, *Propter nomen tuum Domine, propitiaberis peccato meo, multum eſt enim.* For thy names ſake, O

Lord, thou ſhalt forgive my ſin, for it is great. *O how great,* ſaid *Signor Troilo? Even as great, after a manner, as is the mercy of God, which is immenſe.*

The *Provediore* then ſayd; 'Your Lordſhip, may, if you be 'ſo pleaſed, make your laſt *Will*, 'and *Teſtament*; to the end no other thought may ſollicie you, 'but that of your ſoul.

Hereupon the *Baron*, without the leaſt delay, by way of anſwer, bade them write. And, having taken out of his pocket, a little note, which he carryed about him, he ſuddenly dictated his *Teſtament*; wherein he deliver'd ſome particulars, in my opinion, very conſiderable. Firſt, (*a*) of tender Devotion; for he recommended his ſoul to God, by moſt dear and religious words. Secondly, of Ripeneſſe, which was more than of a young man; becauſe, in a moſt particular manner, he had remembrance of all his

(*a*) The conſiderations which may be made upon the manner of penning his Will.

his ſervants. Thirdly, of a moſt lively Contrition; becauſe, with a moſt Profound, internal affection of mind, he demanded pardon of many, even by name. Fourthly, of great Magnanimity; becauſe he conjured the Lady his Mother, that ſhee would pardon all his adverſaryes, as he himſelf did pardon them a thouſand times over. Beſeeching (*b*) her, by a long, and chriſtian circuit of words, that ſhee would never reſent his death; but hee laid the fault upon himſelf, in all things.

b what a true, and noble Chriſtian heart was this?

Fiftly, of Religious Piety; leaving large almes to many Churches, and other holy places; accommodating many poor (*c*) Virgins, with dowryes, at the particular diſcretion, and to be perform'd by the care of his heirs; that God might the rather have mercy on him. Sixtly, of entire Iuſtice; becauſe hee took care, that even more then was due by him, ſhould be reſtored.

(*c*) This is a devotion, and charity, much uſed in Italy.

Seaventhly, of noble Gratitude; becauſe hee rewarded whoſoever had don him any ſervice in priſon. Eighthly, of affectionate Reverence; becauſe hee did in a moſt ſweet, and dear manner, ask pardon of the Lady his Mother, and the reſt of his kinred, beſides the expreſſing of other complements.

Having ended his laſt *Will*, *Well Sirs* (ſaith he) *behold we have this reſidue of time, now wholly free, for the care of our ſoul.* And turning towards me, ſaid, *It* (d) *is in your hand, and therefore diſpoſe of it; for this only is now in my power to give you.* I then, by way of anſwer, ſaid, Give your ſelf, my Lord, to *JESUS*. 'I do 'ſo, ſaid he; and he ſaid it inſtantly. And I again, Give your ſelf 'wholly to him. He ſaid, *I do.* 'Conſecrate your ſelf; he ſtill 'ſaid, *I do.* Make your ſelf, ſaid I, entirely his. *But how* (ſaith he) *O Father, ſhall I make my ſelf entirely*

(d) He ſpeaks of his ſoul, for as much as concerned the guiding of it, under God.

tirely his, if I be unworthy, and perhaps his (e) *enemy?* But in the mean time, whilst the *Will* was writing, he that wrote it put us in mind, it was to be publickly read; that so it might be closed up with a due (f) number of witnesses. And whilst this was in doing, that is, whilst the *Notary* was reading it; three things of some consideration did occur. The first, that when he read how he recommended his soul to God, *My body*, says he, (drawing near me, according to his custom) *I dispose not of; for now, it is no longer mine. It once was mine, and I would it had not been so; but* (g) *it is more than reason, that I, having had so great care of it, in my life time, for my punishment, should not be suffer'd, to have any power over it, now in my death. Let them therefore do with it what they will; for I sacrifice it to God whatsoever it is. Father,*

(e) As all grievous sinners are, if they do not throughly repent, which no man can be sure he hath sufficiently done, though he may have great hope of it.

(f) A Testament is not valid there, if it have not seven witnesses at least.

(g) He acknowledges the providence and justice of God in all things.

wil

will not ſuch an Oblation as this do me good? It will, ſaid I, without doubt it will: and what (*b*) more acceptable oblation can be made to our Lord, than that of the body? The ſecond, That when the *Legacies* were read, it being obſerv'd, by the manner of expreſſing one of them, that he deliver'd himſelf as faulty, in a certain thing, wherein indeed he was not ſo; and therefore the *Will* was to be redreſſed, as I deſired, which ſerved not only, (as before) for ſecuring his conſcience, but for the ſaving alſo of his honour. Upon this, putting off his *Montiera*, or cap, *O Father*, ſaith he, (and he did it half ſmiling) *are you now taking care of my reputation, and of the* puntillios *of Honour, and of that ſmoak or vanity of the world? Let my ſoul be ſaved, and let all the vain Honour periſh, which I either had, or might have had. Do you not remember that which even* (i) *now you ſaid*, Mihi mundus (k) cru-

(*b*) For he that gives his body, ſhews in good earneſt, that he has already given his ſoul.

(*i*) This is not mentioned here before; For he ſaid many other things which are not mentioned in this ſhort *Relation*.

(k) crucifixus eſt, & ego mundo. *In a word, let not the Soul be touched, but let my Honor be blaſted, according to that accompt, which the blind world is wont to make of Honour; that it may ſerve as a part of the puniſhment, which is due to me.* The Third, that at the ſame inſtant, his hat was brought him; and one of his people, being deſirous to take his *Montiera* ſom off his head, *what are you doing* ſaith he? They anſwerd, they would give him his hat. But he bad them let it alone, ſaying, *it imported not*; and he added, with a ſoft voyce, *Look here a while, they would fain honor this head of mine, which I am to loſe, within few hours, for my ſinns:*

k The world is crucified to me, and I to it.

The *Will* being then read, and cloſed up, he threw himſelf, as it were upou me, with a moſt modeſt kind of ſweetnes, and ſaid, *Father I am already reconciled; but I would fain make a general Confeſſion of my whole life, to your Reverence.*

verence. And though, since I came into prison, I did the same, in effect, at the instance of my Lady-Mother; yet know, I had then no light, or feeling of my sinns, in respect of that, I now discover in my heart. It being One thing, dear Father, for a man to confesse himself, when he is in the sight of death; and another, to do it not thinking of death; or at least but considering it, as afar off. And so, calling for a (*l*) little book, which he had above in the prison, shewing the way, how to confesse ones exactly well (which his good MOTHER had brought him som dayes before) he began his *Confession*; Wherein, my Lord God knowes, that, as it is lawful for me, by that ample authority, himself gave me, to declare as much thereof, as I should think fit; so if I were able to expresse it, I say not, that *Rome* would be astonished at it, but all *Italy* would be so. For if I speak of the exact manner he held; for as much as concernd

(*l*) There are little bookes, of addresse, whereby men are taught how to confesse their sins exactly.

concern'd the particular deſcending even to idle words, and any other (*m*) ſuch peccadillo, methought I was hearing ſom well exercis'd Religious man. In the explicating of circumſtances, and the unfolding of intricate and intangled caſes, it was, as if he had been ſome profound Divine. In relating the determinate number, and the various kinds of his ſins, he made proof of one, who had a moſt freſh, and happy memory.

(*m*) *confeſſion* is no ſuch curſory or ſuperficial thing, as they who know it not, conceive, and ſay.

This rare Gentleman, pawſing now and then, between the Confeſſion of his ſins; and ſuffering certain tears to fall quietly upon my knees, would be wiping them away: and that being don, he would often ſay with ſighs, *O Father, how* (n) *good has our Lord been to me? Let him now be bleſſed, as often, and yet more often, than I have offended him, in my former life.* Whilſt he was accuſing himſelf of his faults, he would expreſs them

(*n*) He had great reaſon to ſay ſo.

in certain few, but those all lively, and most pious words; and in som particular cases, so dearly tender, that in his countenance, one might see evident signs how his very heart was even rent within. So that between (o) the times of his *Confession*, the *Confortatori* (doubting left perhaps he might incline to faint) would be asking him, if he needed not somwhat to restore, and comfort himself. To which he answer'd, (speaking privately, and more than once to me) *This* (p) *only comfort, or restorative I would desire, That my very heart might burst for grief, and satisfaction might so be* (q) *given, for my sins, if perhaps even that, would serve the turn.*

But forasmuch as, to my thinking, he did melt as it were, by so enlarging himself in his *Confession*, I had an eye upon him, and I ventur'd

(o) He pawsed sometimes, both to rest himself, and to recall his sins, more freshly to his memory; for though it were interrupted, it was all but one *Confession*, till *Absolution* was given.

(p) An admirable Contrition.

(q) To the justice of God; his sorrow being dignified by the death and passion of *Jesus Christ* our Lord.

tur'd to ſay thus to him. 'My dear '*Signor Troilo*, be not ſo exceſ- 'ſively curious, and particular, in 'accuſing your ſelf; eſpecially of 'thoſe your former ſins, which ly 'not now upon your ſoul. *O* (r) *Father* (ſaid he) *I have waſte d my whole life, in offending God; and will you have me, or ſhall I content my ſelf, in one ſingle hour, to demand pardon for ſo many offences? So long in ſinning, and ſo ſhort in confeſſing my ſins? That I am troubleſom to you, my dear Father, I well diſcover; but how can I help it, if I be forc'd to it?* And here again, he began to make for himſelf, a very bath of tears. And, interpreting what I had ſaid, after his own conceit, he added, with tears redoubled. *And this alſo do my ſins deſerve, by way of puniſhment, that, having caſt ſo much, ſo very much time away, in prejudice of my ſalvation, I ſhould now want time, wherein I might even confeſſe my ſins. Pardon me, dear*

(r) See how truly this heart was touched with ſorrow for his ſins, and the knowledge of himſelf.

Father, and endu e this trouble, for the love of God; for you ſhall (s) *merit, in his ſight, by helping this poor ſoul of mine, towards ſalvation; and I will remain with obligation to you, when I ſhall go by the mercy of God, and your good meanes, into the place of reſt.* And finding that his teares ſtill increaſed, I confeſſe my weakneſſe was ſuch, that I could not contain my ſelf from expreſſing alſo a tenderneſſe by tears.

(s) To do a good work by the grace, and for the love of God, is meritorious; for ſo Chriſt our Lord hath made it.

As ſoon as he perceiv'd this, he ſaid; *Father, your Reverence weeps, yet you weep not for your ſelf, but for me; and yet you will not have me weep for my ſelf.* But then, both of us being ſilent for a time, he after, began again to confeſſe, with thoſe accuſtomed ſhort words, but full of ſubſtance, and propriety; making me write down all thoſe things he confided to me, for the diſcharge of his conſcience. Whilſt I was writing, he would needs for his content-

ment

ment hold the Standiſh, in his own hands, and read thoſe lines, when I had done, and kiſſe them, and then bath them in tears.

But of nothing did he accuſe himſelf ſo much, as of all that, which had any relation to the Lady, his Mother. Nor am I able by any means to expreſſe, with what abundance of tears he accompanied thoſe accuſations of himſelf. For, beginning even from his very Infancy, *Father*, (ſaith he) *I (t) have committed many offences againſt God, yet at this time, methinks, I am not ſo much afflicted for any thing, as for not having known, how to ſerve my ſelf of that tender love, and prudence, and patience, which my Lady Mother expreſſed, in the education of me. For even when I was yet a child, ſhe gave me in charge to certain learned and religious Preceptors; who till I arrived to have ſixteen years of age, did with great fidelity, and ſufficiency, teach me, not only*

(t) A large expreſſion of the unſpeakable grief he had, for his diſodedience and ingratitude to the Lady his Mother.

the literature of Humanity, *but* Philosophy *also. And they further shewed how I was to addres my self towards piety, by their good example, and advice. Nor yet content with this; how sollicitous was she also, to procure by many other means, that I might proceed, both in* Learning, *and* Vertu? *For* (u) *concerning that of* Learning, *she gave me store of books, of time, of oportunity, and a thousand tender favours, which were convenient for those years of mine. And for the inducing mee to* Vertu, *she addressed me to choice of good Conversations, spiritual Discourses, excellent Sermons, and Persons, who might from time to time give me counsail. Commanding, and causing me to be lead to* Confession; *not only upon all the principall Feasts of the year, but once also every moneth.*

u See here the Image of a holy and tender hearted mother.

And, till this very time, when I am speaking to your Reverence, *you may (if you will take the payns) find, among my papers, most evident testi-*

monies

monies of what I am now saying; and especially (x) *a short manner of Instruction, how to spend the whole day well. The things besides whereof shee did admonish me, were, in a manner, infinite. When I was yet a little one, shee kept mee in awe, by threats, yea and by stroaks sometimes; and when I was grown elder, she endeavourd to do it, by the fair means of requests and promises; and oftentimes, with so many tears, as that now, they are as many lances to passe through my my heart. She likewise procured that* (y) *blessed man* Philippo, *of the* Chiesa nuova *to assist, & hold me, when I was* confirm'd; *and that afward I should make particular friendship with him.*

She kept me far off from looking upon ill examples; and held me neer her self, after the manner, as I may say, of a Religious life; exhorting me often day and night that I would live Nobly, (z) *and like a Christian. Nor did that blessed mouth of hers, ever*

x Note her diligences for the pious education of her son.

y Blessed *Philippo Neri*, was his Godfather, at Confirmation. The *Chiesa Nuova* was a new Church, then and now belonging to the fathers of the Oratory of *Iesus*, whence they are called Oratorians.

z True Christianity, is true Nobility.

ceas

ceaſe to ſay, Troilo, my Son, fear God, and love God. *To this end ſhe took upon her, the government of all my* (a) Caſtles; *and the care of all my affairs; living in a continual ſtate of, between hope and fear of the proof I ſhould make. Nor was there a* Religious Houſe, or Monaſtery, *to the prayers whereof, ſhe recommended me not. Nor came there any Religious perſons to her, nor did ſhe meet with any abroad, to whom, all forgetful of her ſelf, ſhe would not ſay,* Pray (b) for my Son.

And I, ungrateful to her ſo great benefits, when I grew to have ſixteen years of age, did render her ſo ill payment, for ſuch a huge ſum of love; as that I even parted houſe with her, & did outrage her, both by words and deeds; in ſuch ſort, as that the uttermoſt of all puniſhment, ſeems a hundred times leſſe to me, then my demerit. And when, dear Father, I think upon the tears ſhe was ever ſheading for me both by day, and in thoſe nights, ſo ſadly ſpent, and on the agonies

a Caſtello in Italian, ſignifies both the manſion houſe, and the Town, or vilage belonging to it.

b Son body prayed ſo well for him, as to make him a Saint.

nies ſhe ſufferd upon my occaſion, I find contentment, in that I am to dy, wherely, me thinks, I may, in part, over-ſhaddow ſo many of my lewd behaviours.

Neither (c) *yet, after I had ſeparated my ſelf from her, did ſhe give over to ſollicite me with notes, and letters, and meſſages, and a thouſand other inuentions, that I would be induced to retire my ſelf from vitious converſations; and ſhe would pray me, & importune me, and coniure me, that I would take to good. And well I know, that no kind of devotion was omitted by her, for my reformation, by viſiting both as many* Churches, *and* Religious perſons, *as ſhe knew in Rome.*

c The invincible love of this Mother, to her Son.

d It ſeems to have been a kind of ſtrife and war; between how kind, a Mother could tell how to be, and how unkind a Son.

In fine, ſhe came often to me, both by day and night, whilſt I was wandering up and down in ſuch company: and (d) *when ſhe found me out, ſhe would caſt her ſelf, even at my feet, that ſo I might once be drawn to open mine eys, and conſider the precipice I was approaching; and the ruines beſides the Shame, that would ineviatbly*

inevitably come upon me; and that I would return to Christ; and once truly weigh (for these were her very words) whose Son I was; *and that I would consider, what thing that was, which had ever been wanting to me, whereby in that desperate fashion, I should abandon all care of my Estate, Life, and Honour. And usually she accompanied these admonitions, and requests of hers, with most tender tears.*

(e) Her prayer was heard in a better though in another manner, then she most desired.

Somtimes again, she would turn aside, and, casting up her eyes to God, beseech him, either to convert me, or else (e) *to take me to himself. And this I can say with all truth, that from the very beginning, to this instant, wherein now I live, she has never ceased to endeavour my salvation. For even from the first time she* (f) *came to see me here in prison, she exhorted me to* Confession, *and ever since, she has come, as thick as hail upon me, somtimes with Religious men,*

(f) She was in Rome at his commitment, but when she saw how the World would go with him she retired thence, with her load of sorrow.

and

and ſomtimes with pious Books. So long, as that now at laſt, I am, by the favor of God, returnd a little into my ſelf. And, beſides the cutting off all occaſions of doing ill, ſhe gave me many great opportunities of good, with fervent exhortations, that I would reſtore my ſelf, to the ſervice of God.

Nor could ever any Son deſire any favor, or contentment of a Mother, which mine did not, of her ſelf, impart to me. And I, on the other ſide, have ſerved, but to make her life moſt unfortunate, by this period of mine. I beſeech our Lord forgive me, and to receive the future affliction of her heart, in preſent diſcount of my offences.

Then towards the end of his Confeſſion; *I deſire* (ſaid he) *a favour of you now, dear Father, which you muſt not deny me. It is, that I may have liberty to lament my ſins with tears; and that, by them, I may give teſtimony to the Divine Majeſty, of the*

(g) That ſo the penitent himſelf by finding it, might have increaſe of comfort.

(g) *grief, wherewith my heart abounds within.* Weep out, ſaid I, ſince our Lord gives you ſuch a deſire of weeping.

(*h*) An admirable and almoſt miraculous Contrition.

I had ſcarce brought forth this laſt word, when already, there began to fall a moſt abundant ſhowre of tears from his eyes; in ſuch ſort, (*h*) as that he bathed a good part of one of my arms; and my ſleeve was as wet through, as if it had rained from above. Which accident I obſerving, after ſome half quarter of an hour, and doubting, leſt his heart might ſo diſcharge it ſelf by his eyes, rather for the apprehenſion he might have of death, then otherwiſe; 'I deſired, that, for the 'love of *Jeſus*, he would quiet 'himſelf, and not multiply his af'fliction, nor continue to torment 'his mind, in that manner. To this he anſwer'd; *Father, I give you my faith, that I do not, at all, bewail my death; but I do only, and purely, lament the offences I have com-*

ommitted againſt Almighty God. And (i) *I have ſo much hope in the mercy of my dear Lord, that not only I ſhall ſhed no tears for my death, but not ſo much as change my countenance. Father, I bewail my moſt unfortunate life, and not my moſt happy death. That life was, indeed, moſt unfortunate; whereas this death is moſt happy; for in fine, if in that, I lived an enemy to God, I hope, in this, I ſhall dy his friend.*

(i) A happy conjunction of Chriſtian ſorrow, with noble courage.

'Well then, ſaid I, proceed in 'your Confeſſion, that ſo you may 'dy the friend of God; and lay a 'part of your tears aſide the while. Whereupon, the moſt obedient young Gentleman, accommodating himſelf to my direction, did proceed juſt where he had left.

At this I wondred ſo much the more; for as much as I my ſelf had forgotten it, though I alſo had one of thoſe little Books in my hand, which inſtruct how a *Confeſſion* may be well made.

But he, going on, layd before me, (as if it had been in one ſingle proſpect) the whole courſe of his life, with ſo great clarity, and brevity, that I found my ſelf obliged to ask him, if during many daies before, he had not applyed himſelf to make ſuch a preparation. To which the young Noble man made this very anſwer: *So great is the light* (*as I have already inſinuated*) *which my dear* Lord Jeſus *vouchſafes at this inſtant to give me, of my whole life, that even whilſt I am confeſſing, me thinks I behold all my actions* (k) *as in a glaſſe; and I read all my thoughts and words, as in a Book.*

(k) This was a very extraordinary, ſupernatural favour of Almighty God.

And, without doubt, ſo it was. For he, without ever miſtaking a word, did ſo call all his ſins to mind, that by that time he wanted little of having declared them all diſtinctly. Only at the very end, as it were, of his Confeſſion, he return'd to repeat ſome things which he had already

ready ſaid; and I doubting that he did ſo, as having forgotten what he had expreſſed before, I told him of that inadvertence (as I reputed it) when yet he made me this anſwer: *I know well, dear Father, that I repeat ſome things; but I do it, to the end I may now more perfectly deteſt them, and be confounded in my ſelf. And eſpecially* (1) *ſince I have paſſed the greateſt part of my life in ſuch things as theſe, to the diſpleaſure of our Lord, I do now for the better pleaſing of him, paſſe this time of my death, in a miſliking remembrance of them. And if it be troubleſome to your Reverence, as I know it is, ſo often to hear my ſo many offences; do you remember once for all, that this is the Soul of a ſinner, for whom Chriſt dyed.*

(1) How deſirous this Soul was, to make God amends.

'Nay, ſaid I, if your Lordſhip, 'have any ſuch apprehenſion, you 'may repeat as much, and as often as you pleaſe; for I only adviſed you of it before, as think-

'ing perhaps you might have don
'it by errour. *The errour* (says he) *was mine, and a grievous error it was to offend those so many waies, who did ever stand in my defence. But however that be, in this respect as in some others, I shall dy contented, in that I can never satisfie my self, with confessing my faults to you, dear Father. Which now, by the goodnesse of God, are as well known by me, as heretofore they were little esteem'd; and are now as bitterly lamented, as herettofore they gave me gust, though it were a false one. I* (m) *wish, (O thou most sweet Saviour of my Soul) I had, as well, a thousand tongues, that so I might fully confesse them; a a thousand eyes, that so, I might bitterly bewail them; and a thousand hearts, that so, eternally I migh detest them. And that this grief for my sins, committed against God, might so break my heart; as the instrument of Justice, will take my head, for those I have committed concerning men.*

(m) The man did even melt between grief and love.

I

I do, good Father, (by the goodneſſe of God) know what a ſinner I am. As a ſinner, I lament my ſelf, and as a ſinner I will dy, but a ſinner, all humbled and contrite; and with my tears I will make my Funerals; then ſuffer me to perform them, after mine own faſhion. And here even I, not (n) being able to contain my ſelf from weeping, was obſerv'd by him, who ſaid thus. *Moſt happy Funerals are therefore theſe of mine, which are ſolemnized by the ſervants of God. Yet this part belongs not to you, but only as being a Father to my Soul. Who knows, but that by theſe mutual tears, and this exchange of tenderneſſe, my impure conſcience may indeed be cleanſed?* Thus both of us, being ſilent for a while, he then proceeded: *Well, my good Father, it is now high time that by the* (o) *Authority, which God has given you,* to looſe, and bind men *on earth, you looſe me, from ſo many chains of ſin, which*

(n) I cannot blame him.

(o) This authority was given to his true Church by *Jeſus Chriſt*, and in his name, & by his power, 'tis exerciſed.

hang upon me. *To the end that, as you have taught me, I may ſay,* Auditui meo dabis gaudium & lætitiam, & exultabunt oſſa humiliata. *And firſt I beſeech you you give me* Abſolution, *and then, I may perform my* Penance. *Though indeed what* Penance, *carrying proportion to my ſinns, is your* Reverence *able to impoſe?* At this, he caſt himſelf at my feet, and bowed his head to my knee, where I had laid my left hand; and he all bathed it with tears, and kiſſed it, and expected the *Penance* & *Abſolution*, Which I gave him, fully, in form of a (p) *Plenary Iubiley*, according to the moſt ample priviledges, (q) granted to thoſe of the *Congregation* of the (r) *Miſericordia*. Being abſolv'd, and having don his *Penance*, with incredible affection of mind, he ſate down again by my direction; and then, the reſt came, and encircled him after the accuſtomed manner.

(p) This is a full remiſſion of all Canonical Penances requir'd by the ancient diſcipline of the Church.

(q) By the Popes.

(r) It is called a congregation of *Miſericordia*, becauſe it is ſo great a work of charity and mercy wherein they imploy themſelves.

I then ſpake firſt to him after this ſort: 'Moſt Illuſtrious Lord '*Troilo*, our *Bleſſed Saviour Jeſus* '*Chriſt* whom here we have pre- 'ſent, did, by dying upon the 'Croſſe, give remedy, in his per- 'ſon, this night to three things, 'among many others. He (s) 'dyed in the flower and vigour of 'his youth; that your Lordſhip 'might not have too much indul- 'gence and compaſſion of your 'own tender youth, and ſo might 'ſay, *O, but why is my life taken* 'away in ſo tender years? And this 'is the firſt. He dyed, and he 'dyed of a violent death; that to 'your Lordſhip it might not ſeem 'inſupportable, to dy upon ne ceſ- 'ſity, and ſo you might ſay, *O* 'but why is the flower of my years 'cut off by a violent hand? and this 'is the ſecond. He dyed of the 'moſt reproachful death, which 'in thoſe times was inflicted; that 'it might not ſeem ſtrange to your 'Lordſhip, to dy by the hand of

(s) An application full of life and comfort.

'Juſtice

'*Justice*, and so you might say, '*O, but why died not I in my cradle,* '*or at least by some other natural* '*accident*?

'Nay, if your Lordship will ac-
(t) It is there accounted of less dishonor, to be put privatly to death. They who dy privatly, dy within the Castle, they who publickly, at the foot of the Bridg.
'cept this death in so tender years, 'you offer him the best part of 'your time. By dying a violent 'death, you may make that which 'is necessary, to be voluntary; 'and by dying a dishonorable 'death, (taking it as a Penance 'for your sins) you may avoid 'the shame of that last terrible 'day. And so much the better, 'you may accept it, because you 'are not to dy in publique, upon 'the Bridg, as the ordinary Cu-'stom bears, but (*t*) privatly 'here below, in the Court, as is 'wont to be used towards your 'Peers. I added also some other considerations, and so ended my speech. To which the *Baron*, who was ever ready, made this answer.

(u) How wise, the grace of God, is able to make a very yong man, upon a sudden!

And (u) *I, O Father, for as much*

much as concerns the first, dy willingly in this fresh age of mine; because thus I shall be sure not to offend my Lord any more. And, from this instant, I offer him my years, my age, and my life; and a hundred years, and a hundred ages, and a hundred lives. As for the second; I will make a vertue of necessity; and being to dy per force, and according to reason, I will dy willingly, that so I may yield willingly to force, and willingly give satisfaction to reason. But as for the third; I could wish for a more ignominious death. And be you pleased to know, that to have dyed in publique, would have given me I know not what increase of consolation and gust. For so I might have hoped by (x) publique Penance, to have made a better amends, for my publique crimes. And God knows, I take no contentment, to receive the favor of dying privatly. But yet however, if the determination which is made, be such, I resist it not. Our Lord will accept the prompti-

(x) Because publick sinns require publick satisfaction.

promptitude of my will.

Hereupon, the *Proveditore* took up the speech, and said: 'Let your 'Lordship accommodate it self to 'the will and providence of God, 'who has not only one way of a-'riving to save our Souls, nor one 'only means of drawing them to 'him. He leads one by one means, 'and others by another. It im-'ports not that (*y*) his Judgments 'are hidden from us, but it suf-'fices that they are just. Who 'can tell, if your Lordship should 'have dy'd in any other sort then 'this, whether or no, you should 'have been saved? *I am he* (saith the Baron) *who can tell you that; for I should have tumbled headlong into Hell.*

(*y*) Many of Gods Judgments are secret but they are all just.

Do you not know how God has proceeded with me? It is just as a Hunts-man would do, when he would take a wild beast, which he would have brought to his hand, whole and sound, not torn by the teeth or paws of dogs; nor strucken by the bowe,

lowe, nor bruized by nets, or ſnares; He drivs this beaſt, ſomtimes one way, ſomtimes another, but never lets ſlip the dogs, nor ſhoots the arrow, nor ſpreads the net, or Toyl upon the ground or ſets the ſnare; but, at the moſt, with ſome outcries, or els by throwing ſom ſtones, he rowſeth him, and addreſſeth him towards the place deſigned; and ſo long he drives the beaſt by ſeveral waies, that, at laſt, he brings him thither, where he would have him. The Hunteſ-man knowes this well, and did long expect him there, and he takes him, and enjoys him, all ſound and ſafe.

I am (z) *he, O my Good* Jeſus, *who have been this beaſt, hunted hither, and thither; but thou hadſt a mind, to have me ſafe; thou hadſt a mind to have me ſound. And ſo thou didſt not permit, I ſhould be torn with dogs, nor pierced by arrow, nor taken by nets, or Toyles, or ſnares; when thou deliveredſt me out of ſo many dangers of death, in which, though very young, I have found my ſelf, and wherein*

(z) Note how wittily, and piouſly, he makes this application to himſelf.

wherein if I had died, without fail, I had perished for all eternity: Thou didst only throw stones at me, and cry out after me, when by so many admonitions, and inspirations, thou didst solicite me. And now I repent me, that I was so deaf to them. But what mervail, if I were deaf, who after a sort was (a) dead? And thus

(a) By sinne.

has thy goodnes conducted me to this strait pass, without my knowing it; that so I may be forced to leap into thy lap. For whither am I able to turn my self more securely, then to my dear Jesus? *Yea, and though it were in my power, I would not turn any way, but to Thee. It is true, I am forced; but yet I am content withall.*

One of the *Confortatori* then 'replied: It is enough, *Signor* 'Troilo. So great, and so liberal, is 'the goodnes of God, that he ac-'cepts all, and he does it with de-'light. And one of the *Chiesa nuova* 'said; That, though our Lord 'received a *Precept*, or *Commandment* that he should dy, nevertheleſſe

leſſe it is affirm'd, and very true, that he died *voluntarily*. And having accompanied this ſpeech of his, with divers choice examples, one of our Fathers concluded that diſcourſe, with ſhewing, by what means, that which was *neceſſary*, (*b*) might grow to be *voluntary*, by *a voluntary* acceptation of it: and, that ſo much more it would be *meritorious*, as it ſhould more *willingly* be imbraced. *Then teach me* (ſaid the *Baron*) *how I may make this enforced death truly voluntary*. Whereupon certain devout, and apt waies how to do it, being declared, by the *Governour* of the *Congregation* of the *Confortatori*, and imbraced by the *Baron*, I ſaid; Perhaps *Signor Troilo*, we weary you too much; *How can you weary me*? ſaid he, *Theſe diſcourſes make the night ſhort to me, and my diſaſtre, fortunate*. And here, all were ſilent a while; when he riſing up (for he was ſitting) ſaid, *That he would ſpeak*

(*b*) That puniſhment which is impoſed by neceſſity, may be made voluntary, by a voluntary acceptation of it.

with the father. And drawing neer me, the (c) Confortatori said the Confiteor; and, that being ended, *I desire* (saith he) *if it please you, Father, to call again to mind some of the things aforesaid; both for the better repeting of them, and for the addition of some others.* Which I refusing, out of the assurance I had, that it was not necessary, he said; *And is it possible, dear Father, that you will not give me this last contentment? Will you not permit, at least, that I may satisfie my self, with confessing the offences I have committed against God? And besides, does not your Reverence remember, that we must speak together of* (d) Penance? I answered, Let that *Penance* be, to dy, and to dy well.

(c) Whom the penitent did accompany therein.

(d) The Father, it seems had made him som such promise before.

Then teach me that, said he; And I, thus to him: Offer now, this 'death of yours, to God, with 'your whole hart, in penance, for 'the sins you have committed. *I do* (said he) *offer it with my heart, and with my mouth; and it grievs me,*

as

(as our Lord knows) that I have not, this night, a thousand heads, that in this one of mine, they might be all cut off, and a thousand lives, that they might all be lost. Nay (e) *I confesse and know, that even that penance, would yet fall short; but since more I cannot, more I know not what to do; and since more I have not, I can give no more; and even the doing, and giving this little, I acknowledge to proceed from the hand of God.*

(e) How much he gives to God; and how little he thinks it to be; and yet how faithfully he acknowledges it all to be of God.

I told him, by way of reply, that it was well; and that he should still be doing so. 'And when (sayd I) 'you are laying your head upon 'the block, say thus in your heart. 'O Lord, by this act of mine, I 'protest to do penance for my sins, 'as if I had a thousand heads, and 'thousand lives; and I acknow-'ledge, and confesse, it is all too 'little. But I doubt *Signior Troilo*, 'whether then you wil be able to 'remember this; for at that time 'perhaps you wil be, as it were, 'not your self. It is no trifle to

'look death in the face, take my 'word for that. The magnanimous Lord made this answer. *I will not presume so much upon my self, but* (f) *hope well, and confide greatly in God, that he will not let it slip out of my memory. And if, by any accident, you should perceiv I were unworthy so great a grace, doe me the favor to bring me in mind of it; for you shall find me ready to put it in execution. In the mean while, I beseech your Reverence tell me som what els towards this end of mine, and that quickly, for the time has wings.* I bad him 'leave the care of that to me. For 'I will (said *I*) go intimating 'from time to time, whatsoever 'you are to think upon; and 'whatsoever shal be fit for you to 'say, even til your last breath.

(f) He can never faile who putteth all confidence in God, and none in himself.

And (g) very now, you shall 'begin to make a strait friendship 'with your *Good Angel*. And 'first ask pardon of him with 'your hart, for the little gratitude 'you have expressed, for the

(g) He exhorts him to a great devotion to his good Angel.

Custody

'Custody he has afforded you; 'which has bin so incessant, so 'patient, so diligent, and so full 'of love. Upon which words, he said (casting himself upon his knees;) *Yea, not only with my mouth, but with my heart, I beg pardon of him, for the very much ingratitude, I have used, notwithstanding his so great benignity, and love to me*; and so kissing my knee, he sate down again. So that I proceeded, and said: Consider then with your 'self that your (*h*) *good Angel* 'now is here, who even from 'your very birth, and so much 'more at this hour, which is so 'full of danger, assists you, and 'especially, in six particulars. 'First, he hinders the impetuous 'assaults of the devil, and weak-'ens the force of all those ma-'lign spirits, who at this instant, 'conspire to the damnation of 'your soul. Secondly, he bre-'thes into your heart, prepara-'tion, Generosity, Devotion, and Contrition.

(*h*) S Hierom says expressly, That every soul has an *Angelus Custos* assigned it by Almighty God, from the first instant of the birth till the last of life. *lib. 3. conc. in 18. Mat.* The holy Scriptures and Fathers abound also in proof of the ministry of Angels in the help of men.

(i) We read in holy scripture (*Dan.*10.) how one Angel helps another, for the good of men.

(k) He ponders the prayer which Catholikes say dayly, to their good Angel: *Angele Dei, qui custos es mei, me tibi commissum, pietate superna, hodie illumina, custodi, rege, guberna.*

'Contrition: Thirdly, he lightens this darknes, this anguish, 'and this Death. Fourthly, with 'great sollicitude, he carries forward, and backward, those messages, which passe between God 'and you; he gathers up your 'sighs, your very countenances, 'and the humiliations of your 'hart; there is not one of them, 'which he suffers to lose his way. 'Fiftly, he negotiates with other 'Angels of superiour (*i*) Quires, 'so to procure effectual assistances for your salvation. In most 'particular manner, he moves S. '*Michael* the *Archangel*, that he 'will defend you in this night. 'Sixtly, he sollicites my good 'Angel also, that he may procure 'me to be a competent instrument, 'in this passage, which you are 'making towards your salvation.

Salute him therefore, and say 'thus with me; *Angele Dei*, O '(*k*) thou Angel of God, so ill known,

'known, and ſo ill uſed by me, 'qui cuſtos es mei, who keepeſt me 'with ſo continual care, and per-'fect love, me tibi commiſſum, who 'am committed to thee, being a 'man ſo faulty, and brought by 'the providence of God to this 'paſſage; but yet a ſinner who, by 'his mercy, and thy prayers, is 'contrite for his ſins, pietate ſu-'perna, by the goodnes of God, 'for I find no deſert, but cordi-'ally confeſſe much demerit, in 'hac morte, & hac nocte, in this 'death, which is due to me for 'my offences, and in this laſt pe-'riod of my life, illumina, cuſtodi, 'rege, & guberna, do thou illumi-'nate, defend, protect, and go-'vern me, Amen.

This good Noble Man, did re-peat theſe words, with affectuous and abundant tears; and, even by his countenance, one might ſee, his very heart ſplit in his body. And not contenting himſelf, to ſay it once, he would needs repeat

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it then, three times; and afterwards, he did it again so often, the same night, as that all the times arived, I think, to ten; letting me know withal, that he had not felt greater solace, and gust, in any one spiritual Exercise, then in this.

'Secondly (said I) you shall 'take the glorious Virgin, for your '(*l*) Intercessor; and then *S.* '*John* the *Baptist*, and *S. Paul*, 'who were both condemned to 'the losse of their heads, as your 'Lordship is. *It is true* (said he) *they were condemned as I am; but with this difference; they sufferd innocent, I for my faults; therefore I accuse my self, of such, and such, and such offences, which I have committed against God. Which, howsoever I confessed before, yet for the reasons I have already touched, I do willingly repeat.* After he had ended his *Confession*, and received *Absolution* upon his knees, I desired him to sit down again, that the wonted company might

l To pray for him, as one man may do for another; though all the Saints, & much more, the glorious Mother of God, do perform it, in a far more excellent manner.

might come about him.

And ever, ſome one of them, would be taking up, ſome verſe of the *Holy Scripture*, which might be appropriated to the preſent occaſion. As,

Viam iniquitatis amove à me, & de lege tua miſerere mei.

Suſcipe ſervum tuum in bonum, & juſtificationes tuas edoce me.

Bonum mihi, quia humiliaſti me, ut diſcam juſtificationes tuas.

Cognovi Domine, quia æquitas judicia tua, & in veritate tua humiliaſti me.

Fiat cor meum immaculatum in juſtificationibus tuis, ut non confundar.

Miſerere mei Deus, ſecundum magnam miſericordiam tuam; & ſecundum multitudinem miſerationum tuarum, dele iniquitatem meam

Erravi ſicut ovis quæ perjit, quære ſervum tuum Domine.

Deus propitius eſto mihi peccatori.

Deus in adjutorium meum intende.

And

And a hundred other, ſuch as theſe; which now, and then, were declared by ſome one of (*m*) us, according to the preſent occaſion, wherein he took much contentment.

(*m*) The *Religious* men declared them. though the *Confortatori* might repreſent them.

Beſides, he had great comfort, in uſing theſe other Jaculatory Prayers, *Maria Mater gratiæ, Mater miſericordiæ, Tu nos ab hoſte protege & hora mortis ſuſcipe*; repeating often theſe laſt words, *& hora mortis ſuſcipe.* And again, *Eia ergo advoca noſtra, illos tuos miſericordes oculos ad nos converte, &* Jeſum *benedictum fructum ventris tui, mihi, poſt hanc noctem, oſtende, O clemens, O pia, O dulcis Virgo Maria. Ora pro me peccatore indigno, in hac hora mortis meæ, Amen, Amen, Amen.* But eſpecially in often, and fervently repeating,

Recordare Jeſu pie,
Quod ſim cauſa tuæ viæ,
Ne me perdas illa die, &c.

In this exerciſe, thoſe brothers,

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of the *Congregation* of the *Miſericordia*, were very perfect, and diſcreet; delivering out, in fit times, a great number of theſe verſicles, without importuning, or perplexing him. And ſo alſo did other Religious men, according to the occaſion, without either interrupting one the other, or overwearying the yong Noble man; and they likewiſe exhibited with them certain motives and conſiderations, with much brevity, but with great life of devotion.

When theſe things were ended, I ſaid: 'It will not be amiſs that 'we recite the *Litanies*, if theſe 'Gentlemen think it fit. *And I* (ſaid the yong Lord) *if you, and they be ſo pleaſed, will be he that ſhall recite them.* They all made anſwer in the negative, ſaying 'Your Lordſhip would but weary your ſelf too much. *Nothing leſſe,* (ſaid he) *but to me it will be of extream contentment.* And ſo,

so, (without more dispute) they put the Book into his hand; and (kneeling, even, by me, against a form) he began the *Litanies*, to which we answering, *Ora pro eo, Pray for him,* there (o) was not a man among us, who accompanied not the words of his mouth with the tears of his eyes. And especially, when with incredible affection, and devotion, he repeated these words, *A mala morte, A potestate diaboli, A pœnis inferni, libera me Domine. Deliver me, O Lord, from an evil death, from the power of the divel, and from the torments of hell.* But (p) he (O admirable repose of mind) did not shed one tear. Nay my self, being in tears, who held the candle by him (and not being able to represse them) he jogd me with his elbow, and made other signs to them, that so, giving over their weeping, they might answer him. And, speaking of it to me afterward, he said, *There wanted*

o It must needs be an object of great compassion.

p Nothing but only his sins could move him to tears.

wanted little, of their making him alſo weep, for company.

When the *Litanies* were ended, he ſaid, (turning to me) *Father, ſay you the Prayers, over me, that follow.* And then, he taking the candle out of my hand, and giveing me the Book, I ſaid thoſe Prayers over him, which are wont to be ſaid, over ſuch as are in their laſt agony; *Commendo* (q) *te omnipotenti Deo, &c.* And that other which follows, *Deus miſericors, Deus clemens, &c.* And at the end of theſe, he ſaid with a loud voice, the *Pater Noſter*, the *Ave Maria*, the *Credo*, and the *Salve Regina*; and ſo return'd to his ſeat, the others making the accuſtomed circle about him. And ſo one, with repreſenting ſome ſentence of *Holy Scripture*, another, ſome example, another, ſome other ſpiritual Conſideration, we alwaies kept him alive, and quick, and even all kindled in devotion; till ſuch time, as the

(q) Theſe are as admirable and effectuous prayers, as any are uſed in the whole of the holy Church, and I wiſh all the Readers of this, to procure to ſee & read them.

hour of celebrating *Masse* approached.

Then the Noble Man said thus: *If these* (r) *Manicles are put upon me to give me pain, or punishment, let the will of my Prince be done, who is pleased to have it so; but if the meaning be, but to make me sure; in vain is he tyed without, who is bound* (s) *within.* Upon which words, all of us being full (t) of tenderness; and in particular one of those *Confortatori* (who shewed himself, through the whole night, a most compassionate Gentleman, in service of this Noble Man) caused the Keys to be instantly given him, and so took the Manicles off; which yet, the *Baron* would needs (u) kisse, and kissing them, he sighed, and so held his peace.

When he had been silent a while, and having made a sign that he desired to confesse again; and when he had blessed himself, with the sign of the *Crosse*; *Father*

r This rigor is us'd in those parts, for the great insolencies which have som times bin acted in the like extremities, by Delinquents.

s Because his heart was more chain'd, by the love of God, then his hands could be by a load of Iron

t They had great reason

u An humble, natural, and most No ble Soul.

ther (x), (ſaid he) *I who have given ſo many diſguſts, and ſo bitter ones, to my moſt dear Lady and Mother, through the whole courſe of my life; what comfort does your Reverence think I might be able to give her in my death?* 'By dying 'well (ſaid I) and in a holy manner. To which he anſwer'd thus; *How ſhall the unfortunate woman come to know it?* I told him, I 'would relate it to her by word of 'mouth, and in fine I would write 'it for her; and I will not only 'notifie it (ſaid I) to her, but 'to any other whom it may im-'port to know it. *It is enough,* (ſaid he) and he reached his hands out to me, that I might give him one of mine, and withall, my word. And ſo he kiſſed it often, and holding it between both his, he continued to ſpeak after this manner.

x He is much ſolicitous by the memory of his diſobedience to his Mother.

I could wiſh, dear Father, that in my place, your Reverence would often viſit and comfort my Lady-

Mother, after my death. And when you shall see her first, I desire you will ask forgivnesse of her in my name, a thousand, and a thousand times, as here I have done, both now, and the other day, since I came to prison. And especially, beg pardon of her, for such, and such a particular offence, and then say to her thus; Your *Troilus* who is dead, begs that blessing from your most afflicted Ladiship, which, being alive, he neither deserv'd, nor had time to ask. He further recommends the care of his Soul to your Ladiship. He praies, he beseeches, he conjures your Ladiship, to grant him this his last and now only suit; that having put your Soul in peace, you will not so much as resent, or call to mind, and much lesse procure to (y) revenge your self, for any injury; but that you will remit the whole, and your self withal, to the Eternal Providence of God. *Put her in mind, that it is the part*

(y) If she thought the adverse parties, whom he had wronged, had prosecuted him with too much eagerness.

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of a Roman, *and* Christian *heart, after a generous manner to pardon offences. And, giving her all comfort, do you assure her, that I have particularly reversed all those irreverent words I have formerly used towards her; and remembred all those most sweet, dear benefits, I have received from her; and all those Maternal favours, which she has vouchsafed me. And above all, let her know, the inestimable contentment I have, to think of the (z) Christian love, she has expressed to me, in this last passage; without ever reflecting upon those offences, and great demerits of mine.*

z This was a Mother, not only of her sons body, but of his soul also.

Say to her moreover, that I dy her son, and a son, who is most profoundly penitent, for all the ill words and deeds I have ever uttered, and perform'd against her; and that, in the other world, I will by Gods grace be as grateful to her, as I have been ungrateful here. Relate to her my last passage, in most particular manner; and oblige her, liberally to re-

ward all my followers, who have been in prison, upon my account. Of whom, I do, with all the very bowels of my heart, ask pardon, for the pain, and peril, whereinto I did so idly, and absurdly cast them. And assure her, in a word, that if for nothing else, yet even for the very disgusts I have given her, I shall dy content; finding a kind of joy in my heart, that I thus perform this penance, which I have so well deserved. And so, I dying in such sort, as your Reverence may be pleased to let her know, she cannot but receive some comfort in my death; and will also find, herself even engaged, to conform her self to the will of God, as, by his mercy I have done.

To my Lady, my Grand-Mother, what shall I say, dear Father? O how compassive am I of her great age! What pain does my Soul feel, for that affliction of hers! Give her also to understand, that I beg pardon of her, for so many disgusts, as, in this old age of hers, I have given her,

her; beſeeching her, in my name, that as long as ſhe lives, ſhe will cauſe a Maſſe every week to be celebrated for my Soul. And in like manner I humbly ask pardon of my Lord Marqueſſe, *my Uncle, from the moſt inward parts of my Soul, as I alſo doe of the reſt of my Blood; beſeeching them all to excuſe this youth, or rather ignorance of mine. Putting them alſo in mind that once we ſhall all meet in Heaven. And if ever your Reverence can procure to be in my Caſtles, ask pardon, I beſeech you, in my name, of all my vaſſals. Making a promiſe to them, that inſtead of the ill example I have given them, I will not forget them in Heaven, when by the mercy of God, I ſhall be there; and let them in the mean time, excuſe my youth.*

Forget not alſo to do this office, with (a) Monſignor the Governour of Rome, *who, about ſome four times, has examined me, with ſo much reſpect and curteſie. Give him aſſurance from me, that though my*

a This was a perſon of great authority, who took his examination

my death grieve me, yet I accept it willingly; And beseech him, that when time shall serve, he will also (b) *assure* our Lord, Pope Clement, his Holiness, *that I dy his most devoted Son; and most satisfied with the proceeding of his* Holiness *towards me. With this moreover, that I am grieved at the very roots of my* (c) *heart, for having given his* Holiness *so much cause of trouble and grief, especially in this beginning of his* Pontificate, *and in the midst of the joy, which has been expressed for his assumption to the* Sea Apostolique. *And let him be further told, that by placing my self, as I do at your feet, I make accompt I lay my head under the feet of his* Holiness, *that so he might vouchsafe to give me his benediction. I having this comfort, in the midst of all my afflictions, that his sentence and my death, will serve to his whole State, for a lawful, and plentiful example of his Justice. And verily, if it grieve me, at this time,*

b With how great piety, he speaks of the Pope, as he was his supream Pastour, and with observance, as his Prince.

c A noble circumstance of civility & courtesie.

to dy, it alſo grieves me, that even by my death, I am not able to give compleat ſatisfaction to his Holyneſs; *For* (d) *as much as he, being my Father, and Paſtour, cannot, in fine, but feel the death of a Son, and Sheep of his, with diſpleaſure, and grief.*

d What a noble civil Soul was this.

Upon which words, he finding, (even more then before) that there fell ſome tears from mine eyes, to his hands, *This is well indeed,* (ſaid he) *your* Reverence *commends my courage; but why then do you weep your ſelf? At leaſt, let not others ſee you.* I reply'd: 'Do you beleeve, my Son, 'that I have no ſence in me? Do 'you think perhaps, I am ſome 'piece of marble? Proceed you 'on to the reſt. And then, nameing divers of his particular friends he deſired me to ask pardon for him, of them all; and this he did, with words of extream ſweetneſs, and prudence. This being then ſaid by him with a moſt admirably in-

intrepid heart, he concluded with this deſire; *I beſeech your* Reverence, *that in the laſt place, you will beg pardon for me, of Almighty God, as I my ſelf do now, with the moſt internal part of my heart; and of your ſelf, I ask my* Penance *and* Abſolution.

Which as ſoon as I had given him, the Brothers of that *Congregation* of the *Miſericordia*, did put us in mind that it was time *Maſſe* ſhould be celebrated; and ſo the Prieſt, as ſoon as he was veſted, began. The devout yong Lord, and I kneeling together againſt a form, he ſaid thus to me. *The Prieſt is beginning* Maſſe; *and I (with your good leave) will have a new* Reconciliation, *according to that, which my good Angel ſhall bring to my remembrance, of whom I have deſired this favour.* The *Prieſt* was ſaying the *Confiteor* at the foot of the *Altar*; to whom one of the *Congregation* (making anſwer) was ſo overwrought with ten-

tenderneſs, that he could not get to the end of it; in ſuch ſort, as that it was neceſſary, ſome other ſhould do it for him. Then the good Noble Man, who anſwered ſoftly to the *Confiteor*, leaning towards me, ſaid thus, *Give me leave to weep, whileſt I ſay the* Confiteor, *ſince that Gentleman weeps ſo bitterly, to whoſe office it belongs not greatly, that he ſhould weep.* I anſwer'd, he might weep 'in the name of God; ſince he 'had given him ſuch great deſire 'ſo to do. And it was an admira- 'ble effect of divine grace, that 'inſtantly, I ſaw the tears ſtrea- 'ming down his cheeks, and pou- 'ring themſelves, even upon the 'cuſhion, that lay before him.

e) He had the gift of tears in a ſtrange meaſure.

When the *Confiteor* was don, & all *f*) the while the *Prieſt* was reading with a loud voice, he did not move at al, but was moſt fixedly attentive, & as it were rapt towards the *(g) Crucifix*, upon the *Altar*, which was there moſt devoutly made.

f Till after the Goſpel.

g The *Crucifix* was of ſtone, but his mind was upon the Original, not upon the picture.

made. And shortly after, (turning towards my ear) he accused himself of divers little things, which then suddenly surpriz'd his mind. And the *Priest* being com to (*b*) *Sursum corda*; *Father* (said he) *do you think indeed, that by such a death as this, and so well deserved, I may yet go 'strait to heaven*? And why (said 'I) may not your Lordship under-'goe this death with so great and 'so wel condition'd affectuousness 'of mind, as that your soul may 'be sure to fly up instantly, from 'the block, into heaven. *O my God!* (said he) *And what kind of affectuousness must that be! O teach it me a little! O, that our Lord would grant it me*! Pray (said I) 'very earnestly unto him for it, 'and peradventure he will grant it At which time, the *Priest* being in the very act of the *Elevation of the Body of our Lord*, the yong Noble Man spake these very, very words. *O bone Jesu, sis mihi, in hac hora, Jesus.* O dear Lord

b About the middle of Masse.

Lord Jeſus, be thou, in this hour, a Jeſus to me. And this he ſaid, with ſo ardent affection of mind, though with a low voice, as that after it, he was wholly immoveable, till the *Prieſt* went on, to (i) *Domine non ſum dignus, &c.* And then, he ſaid thus to me. *I have not, Father, been attentive, either when the* Pater Noſter, *or the* Agnus Dei, *was ſaid; may I yet nevertheleſs communicate?* I anſwered, that for the preſent, he ſhould do ſuch a (k) Penance, whileſt I was giving him *Abſolution.* Which being done, he went, of himſelf, to the *Altar*; and kneeling down, did with exemplar devotion, receive the *moſt Bleſſed Sacrament*; and ſoon after, he came back, towards me, where he remain'd, without any motion at all.

(i) The later end of Maſſe

(k) This was perhaps the knocking of his breaſt, or ſome ſuch other thing, which might be done at the inſtant

After this, turning about to all thoſe who aſſiſted, he ſaid, *I give thanks to you all, for your Charity, and courteſie; and, I beſeech you,*

pardon the painful night I have brought upon you. And then, he desired me, for the love of him, to repeat those words, to every one of them, in particular; and so I did. Being then intreated to sit down, the wonted circle was made about him. Where every one endeavour'd to animate him, towards the combat then at hand; by representing the shortness of the pain, the immensity of the reward, the vanity of the world; and above all, the abundant grace, which, in the space of so few hours, our Lord had communicated to his Soul, and had given him withall, such a pregnant sign of his *Predestination*; wherein the Noble Youth seem'd to find extraordinary gust.

Amongst the many discourses which were made to this purpose, as well by the *Confortatori*, as by "our Fathers, I used this. And "what think you, *Signor Troilo*, "will the grace, which God hath "given

"given you, be ſufficient to make
"you bear this puniſhment? I
"tell you truly, that in imitation
"of Chriſt, you ſhould do well to
"deſire it, and that deſire,
"would ſerve to make it more
"tolerable to you; Nay it would
"make it ſeem no puniſhment at
"all, and laſtly it would make it
"ſeem ſweet. As it hapned to
Chriſt our Lord himſelf, to (m)
whom his *Paſſion*, ſeem'd ſo ſmall
a matter, that whereas others cal-
led it, by the name of a huge
thing, an *Ocean*, a deep ſea, (*Ve-
ni in altitudinem maris, & tem-
peſtas demerſit me*) himſelf
"calls it, but a Cup ful; (*Calicem
"quem dedit mihi Pater, non vis
"ut bibam illum?*) Again, after
"that huge heap of bitterneſs,
"and torments which he had en-
"dur'd, it ſeem'd nothing to him.
"For being ask'd by thoſe diſci-
"ples who were going to *Emaus*,
"if he knew of that vaſt cruelty,
"which had then lately bin

(m) The immenſe love which our Lord Jeſus bare to man, made all he ſuffered ſeem little to him.

" executed at *Hieruſalem*, upon " the perſon of the greateſt Saint " of God, he anſwer'd, by asking, " *Quæ?* for in fine he eſteem'd it " all as nothing. Therefore, ſpeak- " ing of his *Paſſion*, he uſed the " word *Baptiſm*, ſaying, *Baptiſmo* " *habeo baptizari, & quomodo co-* " *arctor*, &c. And you know that " *bathes* ſerve for delicacy. What " ſay you then *Signor Troilo*? " Does not your puniſhment, by " this time, ſeem ſmall to you? *Small*; (ſaith he?) *it ſeems no-thing. Yet can I not ſay, either that it is nothing, or yet very pleaſant; but nevertheleſs, it is dear to me, and as ſuch I prize it. And* (n) *I aſſure you, at the preſent, it would be as it were, a kind of trouble for me, to eſcape it. Before I deſired to eſcape; I ſighed for it; I labour'd for it; and I know not what of that kind. But I had not then, that knowledge of my ſelf, which now, by the favor of God, methinks I have, in ſuch ſort, as now, I can af-*

(n) How mightily this noble man, grew up in grace, even by moments.

affirm to you, in the word of Truth, that I (o) *desire my end, how painful soever it may be, towards the remission of my sins.*

(o) This so ardent desire, of suffering for his sins, must needs be a great disposition towards the obtaining pardon for them, through the mercy of Christ our Lord.

To this, another Father said; "your Lordship speaks wisely; for "God knows, whether otherwise, you should ever have bin "so well prepared for death. Whereupon, one of the *Confortatori* proceeded thus, If your "Lordship had dyed naturally in "your bed; what, with the pain of "your body, and the anguish of "your mind; it may be you would "scarce have been master of your "self. And if you had dyed, by a-"ny other accident, perhaps you "would not have had time, to "bring forth, so much as the "name of *Jesus*. Whereas now, "it (p) is in a manner, in your "own power, to dy as well as you "will your self, with what detestation of your sins you will; "with what love of Christ you "will; and, in a word, in that best

(p) Supposing first, the grace of God, as is declared afterwards.

"manner, which the grace of "Almighty God will impart to "you; which we perceive, even "so to overflow your Soul, that "we are as much astonished, as "comforted, by the knowledge "of it.

Hereunto the constant Noble Man made this answer. *You shall know, that by the goodness of God, I find in my self, no trouble nor tentation; and me* (q) *thinks I am in a hand which bears me up. I desire, and I resolve to dy, in that manner, which I shall be taught to be the best; and I am most ready, for the saving of my Soul, to obey whatever shall be commanded me.* This, said I, you shall therefore do. You shall bar your self in "that hour, of some ease. That is, "you shall for the love of *Jesus*, "and, in imitation of what he did "& suffered for you, deprive your "self of somewhat, which you "might have; and which, at that "time, might be agreeable to you.

(q) Nothing but the very hand of God, was able so to have conducted him, through these stony wayes. And it seems, God communicated himself to the Delinquent, in a very particular manner.

Fo

"For, if you well remember,
"they gave twice unto our Lord,
"to drink. The firſt time, when
"they gave him *vinegar*, he
"drank; but when they gave him
"wine, as ſoon as he had taſted
"it, he put it by. But do you
"know the reaſon? It was this. To
"ſuch as were condemned to dy,
"it was the cuſtom to give wine,
"with an infuſion of *myrrhe*; that
"by the comfort of it they might
"faint the leſs, under their tor-
"ments. Now our Lord (who was
"pleaſed to deprive himſelf en-
"tirely, and fully, of all conſola-
"tion, for love of us, and for our
"example) refuſed that, but ac-
"cepted the *vinegar*, which was
"mingled with (r) another moſt
"bitter ingredient; that ſo he
"might ſuffer the moſt he could,
"for our example, and benefit.

(r) With Gall.

The *Providitore* ſaid,

"that this was moſt certainly
"true; whereupon ſome expound
"thoſe words, which Chriſt ſpake

up-

"upon the *croſs*, *Deus Deus me-*
"*us, ut quid dereliqiſti me?* That
"Chriſt our Lord, did grieve
"thereat, becauſe the *Divinity*
"began, as it were, to hide it
"ſelf from the *Humanity*; and
"conſequently by little and lit-
"tle, his life was leaving him;
"and by occaſion thereof, he was
"able to ſuffer no longer; which
"the moſt enamor'd Jeſus obſer-
"ving, complain'd of it, to his
"*Father*, by the words afore-
"ſaid.

To theſe things a Father of ours, adding other devout, and ſhort diſcourſes, the *Confortatori* "ſaid; That for the time his Soul "was ſufficiently fed; and that "it would be well done, to re-"freſh his body. The Baron anſwered, *there was no need of that.* But they preſſing it much, there was brought in ſome wine by a ſervant of the Lord (s) *Governour* of the *Caſtle*, which, one of the Gentlemen there preſent, pou-

(s) This Government, is the place of greateſt confidence the Pope beſtows.

pouring forth into a glaſs, preſented to the *Baron*; who ſaid again, it was wholly needleſs; *And yet* (ſaid he, turning then towards me) *if I ſhould need it, your* (t) *Reverence told me a while ago, that in imitation of Chriſt, I ſhould do well to deprive my ſelf of it. Father, is it not ſo?* Nevertheleſs, being intreated by all the Aſſiſtants, that he would drink, or at leaſt, ſo much as waſh his mouth; this laſt he did twice, without ſwallowing any wine at all. And this was ſo much more remarkable, becauſe ſuch as are in that caſe, uſe to be extremely taken with thirſt, which is held to be one of their greateſt torments.

(t) A good memory he had, and a more pious will.

The wine being then carried away, divers queſtions were ask'd this moſt illuſtrious Lord, to which he (u) anſwered with ſo great prudence and judgement, that more could not be imagin'd. He was asked firſt (for, of many

(u) Note and wonder at theſe anſwers, which are ſo full of piety, wiſdom and courage.

I will mention only a few, & this firſt queſtion he was asked often) *Signor Troilo*, will your Lordſhip have any thing? He ſtill anſwer'd, *that he deſired nothing*, ſaving that once; he held his peace, but made a ſign up to heaven. Beſides, he was often asked, *Signor Troilo*, of what are you thinking? Sometimes he anſwered, *upon nothing in particular*; Sometimes, *upon our Lord*; Sometimes upon my ſins; Sometimes, *upon my approaching end*; Sometimes, he ſaid, *I think upon the ſo many gifts, which God has beſtowed upon me, and that I have been ſo very ungrateful, yea and even unmindful of them all.* Being then asked in this manner, Does "your Lordſhip dy willingly? He "anſwered: *And what? would you have me buſtle againſt the order of the Prince? Or ſhould I not be content, with the providence, and* "*good pleaſure of God?* Is it poſſi- "ble, ſaid one, that the Devil "ſhould not ſtrive, to make you think

"think your death unjuſt? I *do not*, (ſaid he) *eſteem it only to be juſt; but moſt juſt; and as for the Divel*, I *neither have, nor will have, any more to do with him*, I *have had enough, and too much of him already*.

"Another asked him, what he "ſaid of the Lady his Mother, "his Friends, his Kindred, and "himſelf; if he were not much af-"flicted with the thought thereof? *Concerning my Lady Mother* (ſaid he) *I confeſs, in the moſt inward parts of my heart*, I *find extreme affliction; but, on the other ſide* I *rejoyce that* I *am paying the offences*, I *have committed againſt her, with my bloud. And* I *hope, the readineſs wherewith* I *imbrace this Penance, for my wicked carriage towards her, will be ſo well accepted by Almighty God, that he may, through his goodneſs, give her no ſmall comfort, even by this very death of mine.* I *think of my kindred with grief, as having been*

a cauſe of Sorrow and trouble to them; of my friends as having given them ill example; of my ſelfe, I *take no care; for behold who* (x) *does it for me*; making a ſign towards the *Crucifix*, which he had hard by him.

(x) A great faith, & hope, & love.

Being asked, whether the time did ſeem long to him or ſhort. *Neither* (y) *long* (ſay he) *nor ſhort.* And another replying to him thus; Is it poſſible, that you are not griev'd, you muſt die; I *do not*, ſays he, *deny, but I am grieved at it, but yet it neither troubles me, nor ſo much, as alters me, more then you ſee.* It being wiſhed, that he ſhould ſuffer his chair to be drawn a litle forward, that ſo he might ſit at greater eaſe; *To what end* (*ſaid he*) *ſhould I give my body eaſe, I am wel here; & with the help of God, I ſhall be ſhortly free from needing that, or any thing elſe.* Being deſired to raiſe, & reſt his feet, upon a place of advantage, where they uſed to kneel, that ſo he might be in a more com-

(y) This I find to be a ſtrange anſwer, in the ſuperlative degree of ſtrangenes.

commodious posture; he said, (drawing near my ear,) *Father, it is a piece of ill manners, to sit with a mans legs raised up, in the presence of others.* But I advising him however, that he would set them up; he did instantly accommodate himself to my desire.

Being asked to what devotions "he had bin most particuler'y affected: He answer'd; *Above all the Saints in Heaven, to that of our* (z) *Blessed Lady, in whose honour, I did daily recite her Office, but with an impure mouth; and how then could that be accepted by her? And till within these two years, I made,* said he, *much account of going to Confession, which through the mercy of my Lord, I resolv'd never to intermit, unlesse it were by some very unlucky accident, that should interpose it self. And I ever carried living in my heart, the memory of many things, which formerly, upon several occasions, had been represented to me by sundry Re-*

(z) He was ever much devoted to our B. Lady.

ligious Fathers, with whom I had much conversed, (insinuating thereby, as I conceive, the Fathers of the *Chiesa Nuova.*) *And, When I had means, to do it in private, I never failed any day, to salute the Blessed Virgin upon my bare knees.* And then, I saying (I know not well, upon what occasion) *Ah poor Signor Troilo. Poor* (said he) *I was, when I was without the the grace of my Lord* God, *but now I take my self to be rich.*

But then the time of his end drawing on apace, we rising up from our seats, did encircle him upon our knees. And (after the manner of two Quires, interchangeably answering one another) we began the seven *Penitential Psalms*; pondering some of the verses now & then, & causing him to resume divers of them. They being ended, he was advised to say often *Recordare Jesu pie* &c. And then a *Eia ergo advocata nostra &c.* And then again *Maria mater gratiæ,* and

(a) These are parts of some *Hymns* which are recited by the holy Church, in honour of our Lord *Jesus*, and our B. Lady.

and the like. Which he pronounced, with ſo clear a voice, ſo conſtant a memory, and with a countenance ſo ſerene, that all who were preſent (himſelf only excepted) did weep outright; Which he obſerving made ſilence, and taking his own face into his hands, ſtood ſtill a while, in mental prayer; And then, turning towards me, ſaid; *Confiteor* (b) *Deo Omnipotenti, & tibi Pater. I accuſe my ſelf of this and this, and that*; Ideo (c) precor, *&c.*

(b) The enatrance where by we begin to make our *Confeſſion.*

And then, inſtantly he added this: *Father, I would deſire* (d) *this laſt favour of you, that you would confeſs me at the block; and that, whilſt I, on the one ſide, with my Beads in my hand, might ſay*, O bone Jeſu, ſis mihi Ieſus; *O good Lord Jeſus, be thou a Jeſus to me; & you on the other*, Ego te abſolvo, &c. I *abſolve thee, &c. at the ſame inſtant the iron might fall upon my neck.* Not ſo, my Lord, ſaid I. For ſo by giving a ſign to the Executioner for

(c) This we uſe to ſay when we have ended it.

(d) A far greater matter it was to ask this ſuit, then to grant it.

the cutting off your head, I should becom (e) *Irregular*. No, no I will not do it, by any means. But then, observing he was much afflicted by my negative, and so rather to quiet him, then for any thing else, I said it might perhaps be thus better done, you may *confes* at the block, & being confessed, you may begin to "invoke the name of *Jesus*; and "when I shall see the Executioner "ready to let down the iron, I may "say with a lowd voice, *Ego te absolvo. &c.* Yet perhaps again this "would be more inconvenient, "for by giving you a sign, when "the iron were upon the point of "falling, it might fright you in such "sort, that if by the motion of "your body; it should not fall just "upon your neck it would mangle "you, and so afflict you with a "double pain, & a double death, I "will not do it by any means.

At these words, casting his head upon

(e) By the *Canons* of the holy Church, a Priest may not cooperate to the death of any man though never so far off, but only for the punishment of delinquents in course of Justice; nor then neither, but with particular dispensation, and that in very rare cases. The *Inquisition* has nothing to do herein, but only examines and leaves such as are faulty and impenitent to the secular Judges.

upon my boſom, he ſaid; *Ah Father, even by all the love you bear this miſerable ſinfull Soul, do me this favor; I make a promiſe to you in the name, and by the help of God, that you ſhall not put me into terror by it. For Gods love believe me; I beſeech you give me credit.* Whereupon yet, I continuing, as I had reſolved before; *O God* (ſaid he) *and might not thy divine Majeſty move the heart of this my Father, to eſteem me worthy this favor?* Well, be of courage (ſaid I, to quiet him) I promiſe you that I will do it. *Then give me* (anſwer'd he) *that* (f) *ſacred hand of yours.* And I gave it him, with this purpoſe, that if he ſhould not remember it, at the block, as I verily thought he would not, then I would let it paſs: and that if he remembred it, and did franckly call for it, I would perform it. But it ſeemd (as I ſaid) to me, that a man could hardly be of ſo undanted a mind, as that, in ſo hard a paſſage, his memory

(f) The hands of Catholick Prieſts are anointed and conſecrated with great ſolemnity

would ſerve him for ſuch a buſineſs; & that, whereas all men procure to divert their minds from ſuch a blow, this *Baron* would needs have an expreſs ſign of it. But in fine, where the grace of God enters, it produces effects, which far outſtrip all the power of nature and no wit of man arrives to them.

(g) His heart wrought mightily towards humility.

When I had made him this promiſe; I (g) *would know* (ſaid he) *whether your* Reverence *will not think it fit that I give thanks, and demand pardon of thoſe who have had moſt to do with me in this place.* I told him I liked well of it; & having given him *Abſolution*, I intreated him by a ſign to ſit down. Then he ſaid: *Father, take you care of my journy from hence to the block, as you have already promiſed; & you ſhall pleaſe to go advertiſing me from pace to pace of ſuch things as are fit, that I may have my whole ſoul for God alone.* I will advertiſe you, (ſaid I) of all, keep your ſelf prepared, and ſit down.

As

As ſoon as he was ſet, all the ſtrings of our very hearts ſeemd to be moved at once, to pray him that he would be mindfull of us in heaven. And (h) every one of us there preſent, both with words & tears, did recommend himſelf to him the beſt he could; & we were not able to ſatisfie our ſelves in the deſire we had of expreſſing kindneſs towards him. And verily this was a death of ſo much tenderneſs, that the remembrance of it at this time affects me at the very Soul. Only the young Noble Man remain'd with a moſt Angelical Countenance; and with a heart which ſeem'd not ſo much as to know what belong'd to fear.

(h) It is a ſign they ſaw ſtrange tokens of Gods favor in him.

This (i) *Sig. Troilo* was tall of ſtature, of delicate conſtitution; of colour rather olivaſter then very fair, of black hair & thick, of face neither fat nor lean, his eies were black, & ful, and quick, his noſe ſweetly raiſed: his mouth of a juſt proportion, and rather ſmiling, then other-

(i) A deſcription of *Signor Troilo's* perſon and faſhion.

otherwise; his forehead competently spatious, and he had not so much as one single hair upon his cheeks. Of a sweet voice, of ready answers; and so compleat in good fashion, that, even at the block, he failed not to salute, and resalute all men, according to the occasion, and their condition; and, not being able to take off his hat himself, to make others do it for him.

It hapned once, that I desired him to let me wipe his face with a handkerchief; not that he was in any sweat, but only to refresh him a little: He suffer'd me to begin to do him that service, and then said; *Father, I need not this.* But I desired, that at least he would rub his face with his own hands, for it would refresh him; and instantly doing so, he said to me in mine ear; *Father, I had an extreme desire to stretch my self, but methought it had somewhat of the Clown.*

In

In concluſion, he cauſed all thoſe ſouldiers, who had kept guard over him, to paſs before him one by one; and ſo (k) caſting himſelf upon his knees to every one of them as they ſingly paſſed, he asked pardon moſt humbly of them, with Noble and Chriſtian words; and he left them alſo liberal donatives. To the Gentleman *Porter* he did the like, and more; excuſing himſelf for the trouble he had given him.

(k) It is a true ſign, and a certain fruit of true penance, to ſubmit a mans ſelf mightily for Gods ſake.

But now there remained no more to be done, the time being run out; For the (l) *Ave Maria* bell did ſound. Upon the hearing whereof we all recited that Prayer, and he ſaid it alſo upon his knees. Then ſaluting all the company, he ſate down, and was ſilent. And whileſt he held his

(l) In thoſe Countries there rings a bell every morning, noon, and night, when all men recite three ſhort prayers, in remembrance of the Incarnation of Chriſt our Lord. This they do whereever they be, when the bell rings, though it be in the ſtreets; and there they ſalute one another, with a wiſh of the good day, or night.

peace,

peace, we ſpake among our ſelves with aſtoniſhment at many things we had obſerved in him, and they were theſe: He did never ſweat, nor ever complain'd of any thing. He never placed himſelf with any ſhew of wearineſs upon his chair; nor ever ſhew'd any unquietneſs. He never wept, but whilſt he was making his Confeſſion; nor ever ſought to eaſe himſelf in the courſe of Nature. He never had any thirſt; nor ever fainted. He was never ſleepy; nor ever overwrought with ſorrow. He was ever freſh and ſtrong; though in that night he had bin ſo many and very many times upon his knees. He ever anſwer'd readily, and with a lively voice. His memory never failed, or ſo much as wavered. He was handſomly and modeſtly apparell'd. He (m) ſpake not ſo much as an inconſiderate word. He never expreſſed a deſire of any thing. He had at certain times, and upon certain occaſi-

(m) A ſtrange image of perfection was this young Noble man.

ons

ons a diſcharged and ſmiling countenance. He did compleatly give every man thoſe titles of reſpect which were his due; without failing ſo much as once; as to one, of *Reverence*, to another, of *Honour*; to another, of *You*. He declared moſt currently his laſt *Will*, which was a ſheet of paper long. He was not taken by paſſionate tenderneſs, but only upon the ſpeech of the Lady his Mother. He ſpake moſt honourably and Chriſtianly of the Prince and Judges; and even of thoſe who proſecuted the cauſe againſt him. All which particulars, of the moſt part of them happen otherwiſe in others who fall into the like condition. So that all thoſe old experienced *Confortatori* of that *Congregation* of the *Miſericordia* were amazed to ſee how abundantly the grace of God had wrought upon that Soul in the ſpace of a few hours.

When this moſt devout Noble

ble man had thus held his peace, and we had been discoursing among our selves of the things aforesaid, he, calling me towards him, who yet was standing not far off, spake to me in this manner. *Dear Father, let us make our last Reconciliation with God.* And then he made a short recapitulation of all his faults; and began (n) to accuse himself of things so extreamly small; as gave occasion and matter to this Soul of mine, even till this day wherein I write, and will till the hour of my death, both to be comforted and confounded.

(n) A happy soul to be so speedily, and so intirely purified.

Being upon the end of his Confession he fell into a most ardent weeping; in such sort, as that bowing down his head towards my hand, I was not able to endure the heat of his breath. And "when I said to him, *Troilo* my "Son; Cast a bridle upon those "tears of yours; do not exaspe-"rate your own wound; it is now enough,

" enough, and again enough; " you have wept enough, you " will have time to weep yet " again, when you come to lay " your Head upon the block, for " (o) Christ. His answer was this; *I have already told you, Father, and now* I *tell you once again*, I *weep for my sins, not for my death. And when your* Reverence *shall have given me* Absolution, *and* I *have perform'd the* Penance *you will impose (which only deserves to be accompanied with tears) you shall find* I *will weep no more.* And just so it hapned; for, wiping his face when I had *absolved* him, and I having acquainted him with some necessities of mine own, to the end he might give me (p) assistance in the sight of our Lord; he remain'd with eyes as full of serenity, and void of tears, as if in all his life he had never wept.

(o) He was to suffer death for his misdeeds, but he was to bear it patiently and willingly for the love of Christ.

(p) By his holy prayers in heaven.

But then having rais'd himself, it was thought fit by all the Com-

pany, that certain *Psalms* should be repeated, whereof I, with the *Confortatori* were to ponder some of the verses till such time as his hour should arrive. Whereupon he said, *It is now broad day, and there cannot be much time remaining. Our* (q) *Lord be blessed for making me pass through this night so happily and so holily. I thank you dear Father, and you Gentlemen, for your so great favor. The good God reward you for it.* And here all of us recommending our selves again to his prayers, we also again began the Psalms.

(q) Great Piety and gratitude.

At this time the *Executioner* came in, and no man had the heart to tell my Lord of it; but he, perceiving there was a preass of people, gently turn'd his face about, and as soon as he had set eye upon him, he was not troubled with it at all; but (r) arm'd himself only with the sign of the *Holy Cross*; and, making a countenance

(r) Undaunted holy courage.

tenance to me, who ſtood cloſe by him, he roſe and ſaid: *Well, the hour is come; Gentlemen, let us go, and that cheerfully.* And, they all anſwering thus; "Yea "let it be done cheerfully, *Signor* "*Troilo*, cheerfully for the love "of *Jeſus*; He turn'd towards the *Executioner*, who kneeling down at his feet to ask his pardon; *Do your office* (ſaid he) *in the name of God, for ſo He will have it.* Your Lordſhip (ſaid he) is to unbutton the Coller of your doublet; And he (being as ready on the one ſide, as he was modeſt on the other) with his own hands began "to unbutton. It is not enough, "ſaid the chief *Executioner*, the "doublet muſt be put off: But the reſt of thoſe Officers of *Juſtice* were not willing he ſhould put it off: Yet the generous Noble man ſaid, *That, however he would do it, if they thought it fit. For* (ſaid he) *it ſhall not greatly trouble*

trouble me; and if you have a mind to it, I will strip my self from head to foot for the love of God. Already therefore he was beginning to unty himself; but it sufficed that he was unbutton'd to the shoulders. Then one of the *Confortatori* putting him in mind of *Non erubescam, &c.* and the *Officer* coming to tie his arms in such a fashion, as that when he should be arrived at the block, his body might not have much leave to move; *In the name of God* (saith he) *bind both my arms, and my hands too, if your will be such. For* (s) *my Lord Jesus was yet much worse bound for me.*

(s) This man had true faith in Christ our Lord, and his sacred Passion, who in contemplation and imitation thereof, was so willing to suffer, as you see.

Being therefore thus accommodated, they cast a gown about him; and he kneel'd down before the *Altar*; in act, as if he had craved a benediction at the hands of our Lord. And, without the least change of colour, beginning the Psalm *Miserere* of himself;

ſelf; and, being come as far as the outward room; he pauſed there with an incredible decency and grace; And ſaid to ſome of the by-ſtanders, *Might I not thank my Lord, the Governour of the Caſtle before I dy?* But they preſenting I know not what excuſe of his not being riſen, he accepted thereof; and commanded a Gentleman who ſerved the *Governour* to thank him in his name. And, having demanded pardon of many of the Aſſiſtants, and exhorting them, in ſome very few words, to vertue, by the example, which there they had before their eies of the contrary, he went on with the very ſame verſe of the *Miſerere*, where he had left before. And ſometimes turning towards me, he would be ſaying; *Come* (t) *Father, come; to heaven, to heaven.* And it was a ſtrange thing, that he, being in pantofles, and going down ſuch a long pair of

(t) See whether the Baron were afraid of death or no.

of ſtairs, as that is; and much broken by reaſon of the Artillery, which, upon frequent occaſions, is drawn up and down them, yet did not his foot once ſlip; Though I, who was in ſhoos, failing to tread right many times, was willed by him to take care of my ſelf.

When he was arriv'd to the other open ſtairs, where many perſons of the *Caſtle* were to ſee him; one of the *Confortatori*, who was well experienced in thoſe occaſions, and ſtood on the one hand, placing a *Crucifix* before him (and as it were covering him therewith) cried out with a ſtrong voice, Let (u) *Chriſt Jeſus live*; be not frighted, my Lord. To which he (after he had ended the Verſe he was pronouncing) made this anſwer, *Yea let Chriſt Jeſus live in whom whilſt I am hoping, I fear not to be confounded.* And then ſaid I, *In te Domine ſperavi, non*

(u) *Viva Gieſu Chriſto.*

non confundar in æternum; which being repeated by him, he ſpake thus to them; *Take* (x) *the* Crucifix *aſide; let all the people ſee me. For, if I be good for nothing elſe, at leaſt I may ſerve them for an example.* There paſſed one that way with a bottle of wine in his hand, who ſaluted the *Baron* upon his knee, and the *Baron* courteouſly reſaluted him; and ſo return'd to the ſame verſe of the *Pſalm*, which he had formerly begun. Soon after, paſſing through the people who ſtood there ſomewhat thick, he ſaid; *Learn* (y) *by my example to live well, and pray for me.* And thus with *Pſalms* and *Jaculatory prayers* he came to the block, where there was ſtore of lookers on.

(x) A noble courage.

(y) Few words, and well choſen. It is not there the faſhion for a man to ſtand preaching at the place of his execution.

The intrepid *Baron* pauſing there, ſaid thus. *I would deſire in theſe laſt moments of my life to ſee at leaſt, and ſalute and thank the Lieutenant Governour of the Caſtle,*

ſtle, ſince I cannot ſee my Lord the Governour. But the *Lieutenant* by no means reſolving to go towards him (for the extreme tenderneſs wherewith he was taken) the Noble Youth perceiving it, and turning to me, ſaid; *Father, his heart ſerves him not to come; and perhaps I make the people ſtay too long.* O moſt valiant and moſt undaunted mind, which was troubled more with the ſlight incommodity of others, then with the apprehenſion of his own imminent death!

At laſt he cheerfully advancing forward, the *Lieutenant* came before him; and the *Baron* caſting himſelf upon his knee, ſaid to me, *In courteſie, Father, take off my hat:* Which the good Gentleman obſerving, (z) did with a moſt bitter and loud cry of tears even ſpread himſelf all upon the ground; and all the by-ſtanders upon that occaſion did caſt themſelves

(z) A kind contention who ſhould moſt exceed in courteſie.

ſelves upon their knees; nor was there any thing heard but a loud voice of tears. This generous young Lord ſaid then thus to him. *Sir, do not weep; I had no deſign but to ſalute you; to thank you; and to beg pardon, as now I do, both of your ſelf, and in your perſon, at the hands of all thoſe who are preſent here; deſiring them to learn at my coſt, and to pray for my Soul.* This he ſaid with ſo ſtrong a voice, as that he was heard, notwithſtanding the noiſe of their weeping. I alſo was not able to ſtay my tears; when he, leaning towards mine ear, ſpake theſe very words now below, as before he had done above: *Behold, your Reverence is weeping; and yet ſtill you tell me I muſt have a Noble Heart.*

Then having repeated divers times, *In manus tuas Domine, commendo ſpiritum meum*; and, *Suſcipe me Domine, ſecundum eloquium*

um tunm, & non confundas me ab expectatione mea; he was wiſhed to aſcend and then to lay himſelf down upon the Scaffold. At the ſame inſtant one of the *Confortatori* ſaying to him, *Cheerfully Signor Troilo, couragiouſly* Signor *Troilo*; and a whole cry of prayers being raiſed and made by all the company for him, that valiant Heart did anſwer even with a ſmiling countenance: *Know* (a) *Gentlemen, that* I *dy cheerfully for the* Love *of* Jeſus Chriſt, *and in* Penance *for my ſins.*

A noble, and holy valiant heart.

As he was laying down his head; *where* (ſaid he) *is the Father*? And turning towards the *Executioner*, he ſaid, *Stay a while; for* I *will be reconciled.* And beckning me firſt towards him with his countenance; *Father* (ſaid he) *on this hand* I *place my* (b) Good Angel; *and on that* S. Paul, *and* S. John Baptiſt; our B. Lady *ſhall ſtand before. Your Reverence muſt*

(b) Theſe Saints he uſed as interceſſors for him to Chriſt our Lord.

muſt remember to perform the promiſe you made me. I will ſay, O bone Jeſu eſto mihi Jeſus; *O good Lord Jeſus, be thou a* Jeſus *to me; and when you ſhall ſee the cord is in cutting, you muſt ſay*, Ego te abſolvo, &c. *that ſo when I ſhall invoke the name of* Jeſus, *and you* abſolve me; *my ſoul may begin her journey from this body of mine towards heaven, by the mercy of my Lord, as I confide it ſhall.*

I ingeniouſly confeſs, I was ſo extremely amaz'd within my ſelf, and fell into ſuch an exceſs of weeping, that I had not a word to anſwer at the inſtant, but in the language of tears. And he, in laying his head upon the block, expreſly ſpake theſe very words: *Dear Father, draw near me. Let it ſuffice, and I take you to witneſs, That* (c) *I proteſt my ſelf in my deſire to lay down a thouſand heads, in this one head of mine; and in this one life to offer up a thouſand lives.*

(c) So that his memory and courage was far from failing him; and perhaps there is hardly to be found in any hiſtory a nobler Character of wiſdom, prudence of mind, magnanimity, and ſanctity.

lives. I *accuse my self for not doing it with that fervour of devotion, that vehemency of Contrition, and that promptitude of resignation, which* I *have been told and taught. But* I *know not how to do more.* I *accuse my self as truly of all the sins* I *have confessed to your Reverence, as if now* I *did repeat them to you one by one.* In Penance, *if it please you,* I *will give my head to* Christ *as a punishment most deserv'd by me; and of you* I *desire* Absolution.

So did this Noble heart, which neither was, nor was to be conquer'd or danted, lay down that head upon the block. And saying then, *Bring* (d) *hither the* Crucifix *that I may see it*; he began also to say, *O bone Jesu, sis mihi Jesus; O good Lord Jesus, be a Jesus to me,* being accompanied by all the people, who were already upon their knees, and who also invoked the name of *Jesus.* And my self standing

(d) See how this true Christian courage continues even to the end, and in the end.

ſtanding cloſe at the one ſide of his head, and looking ſtill when the *Executioner* would go about to cut the cord, as ſoon as I ſaw the knife lifted up for that purpoſe, I ſaid outright, *Ego* (e) *te abſolvo ab omnibus peccatis tuis in nomine Patris, & Filii, & Spiritus Sancti, Amen.* He did then both more ſpeedily and more loudly then was his cuſtom, ſay *O Jeſu, ſis mihi Jeſus; O Jeſus, be thou a Jeſus to me.* And at the inſtant, his head flew off at once, from his body, my ſelf, with many others alſo beholding that head thus ſeparated from the body, to produce the laſt ſyllable of the name JESUS, with a ſtrong kind of hiſs, or whiſper. And I doubt not but the Son flew up immediately into (f) Heaven; adorning all his former life with a moſt holy end; upon that very day of the year whereon the moſt Illuſtrious Lord his Father had de-

(e) I abſolve thee from all thy ſins in the name of the Father, and of the Son, and of the holy Ghoſt.

(f) His body was interred in the *Chieſa Nuova.*

parted this life, before this Son of his was born; that being the eighteenth of *April*, *Anno Domini* 1574. this the eighteenth of the same moneth, 1592.

FINIS.

MVSEVM BRITANNICVM

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